

Answers will be found in this issue of MISSIONS. Send your answers to H. B. Grose, 276 Fifth Avenue, New York City.

1. What was the distance between Bellevue and Soldier, Idaho?
2. What was the general topic of the Burma Baptist Conference?
3. What kind of a campaign have Chinese women started?
4. When does the W. W. G. Reading Contest end?
5. What is an Indian Waddah?
6. What is prayer said to release?
7. What is the objective for women of the Interchurch Stewardship Department?
8. Where did Lim Ti Chin graduate?
9. How many teachers and evangelists were the 200 church members of a Congo mission supporting?
10. How many castes in India cannot eat together or intermarry?
11. Who stayed—the White Doctor or the heathen quacks?
12. What is the first method of money-raising suggested in "March Dynamics"?
13. How many Mohammedans are there in Europe?
14. What speaker at the Atlantic City Interchurch Conference closed his address with prayer?
15. What did the Baptist delegates at Atlantic City unanimously decide to do?
16. What is given as a sure method of counteracting non-Protestant propaganda?
17. Who is said to be an "explosive dynamo"?
18. What did the Chamber of Commerce of Des Moines do?
19. What is the new address of the General Board of Promotion, and of MISSIONS, in New York?
20. Who is pastor of the Japanese Baptist Church in Seattle?

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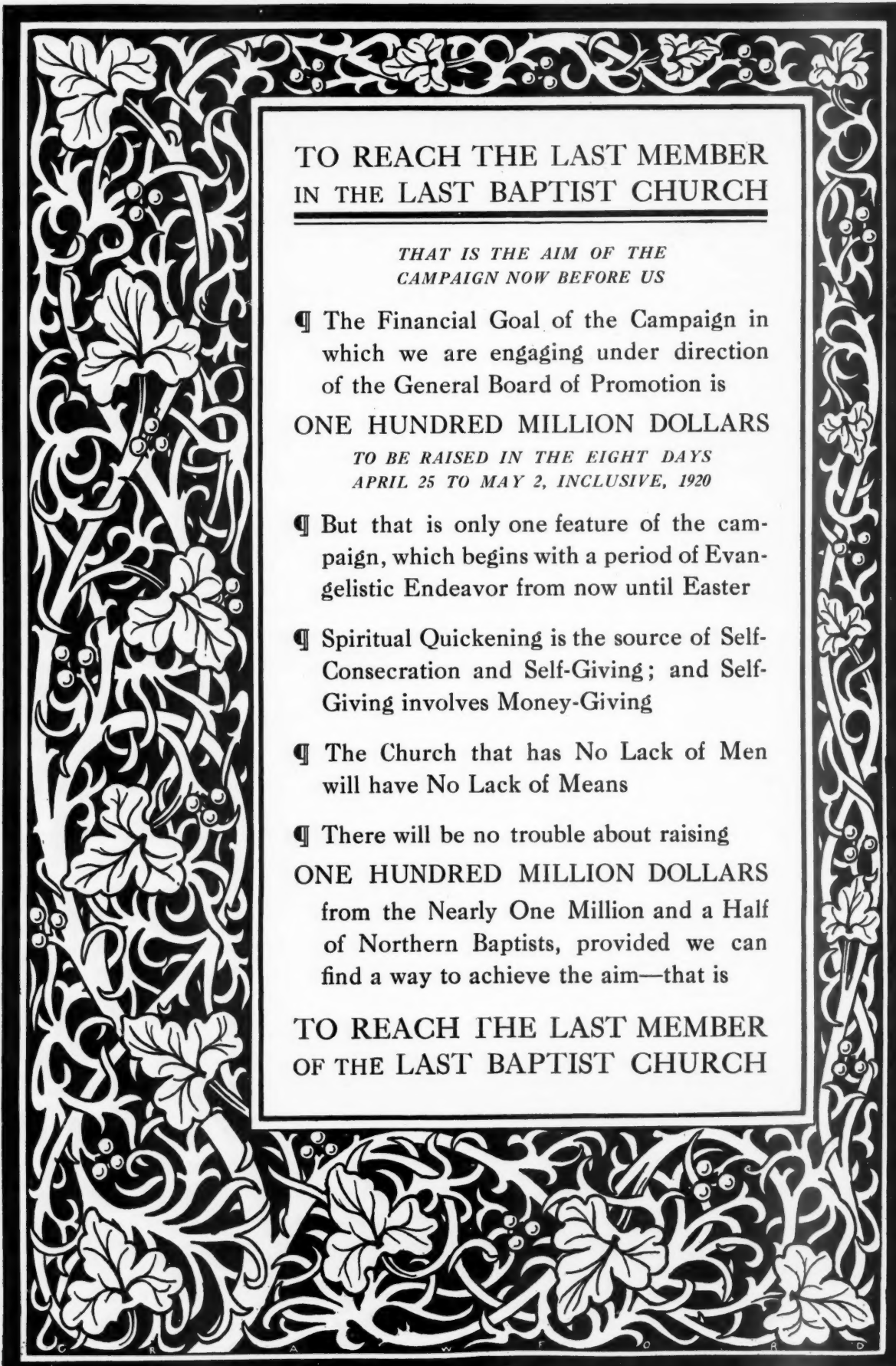
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TO REACH THE LAST MEMBER IN THE LAST BAPTIST CHURCH

*THAT IS THE AIM OF THE
CAMPAIGN NOW BEFORE US*

¶ The Financial Goal of the Campaign in which we are engaging under direction of the General Board of Promotion is
ONE HUNDRED MILLION DOLLARS

*TO BE RAISED IN THE EIGHT DAYS
APRIL 25 TO MAY 2, INCLUSIVE, 1920*

¶ But that is only one feature of the campaign, which begins with a period of Evangelistic Endeavor from now until Easter

¶ Spiritual Quickening is the source of Self-Consecration and Self-Giving; and Self-Giving involves Money-Giving

¶ The Church that has No Lack of Men will have No Lack of Means

¶ There will be no trouble about raising
ONE HUNDRED MILLION DOLLARS
from the Nearly One Million and a Half of Northern Baptists, provided we can find a way to achieve the aim—that is

**TO REACH THE LAST MEMBER
OF THE LAST BAPTIST CHURCH**

MISSIONS

VOLUME 11

MARCH, 1920

NUMBER 3

Our Special Promotion Issue for March



MISSIONS is going to do everything it can to help in the Great Campaign for Personal Enlistment of Life and for One Hundred Million Dollars, which begins in earnest now, and indeed began long ago in thought and plan and preparation on the part of many workers. The Campaign will end with the Week—April 25 to May 2—the Week in which a million and a half members of our Baptist churches are to be canvassed personally, in the attempt TO REACH THE LAST MEMBER OF THE LAST BAPTIST CHURCH in the Northern Baptist Convention territory. Nor will the effort stop with reaching all the Baptist membership. It will fail of some of its best results if it does not reach every member of the congregation and awaken a sympathetic interest and generous assistance in the Large Enterprise.

In this issue of MISSIONS we present an outline of the carefully laid Standard Plan of Campaign culminating in the Financial Ingathering during that momentous Week already alluded to. A very perfect piece of machinery has been devised, as you will see on reading the pages immediately following. It is machinery that has been tried, too, and worked with wonderful success. We shall lack nothing therefore in machinery, nor in directing power. That which the great body of the Baptists must supply, without which the fine machine will be dead weight, is *motive power*. An outgoing of prayer and faith and ardent spiritual desire must precede the ingathering for which we plan and look. As you read, may the Holy Spirit inspire you to have personal and effective share in our New World Movement, which has for its chief end the glory of God and the widening of his Kingdom in all parts of the earth!

The splendid illustrations will show something of the work which the Stereopticon and Lecture section of the Publicity Department of the General Board of Promotion is going to do for our churches. It will be of large educational value to have photo-

graphs of the right kind from all our mission fields, and to have lectures that will make these fields live before large audiences. The Sunday evening problem will cease to trouble churches that know how to use the missionary and Scripture material now provided.

Of course MISSIONS does not allow special features to narrow its range. In these pages the reader will find variety, together with some reports and articles of unusual value. It is a pleasure to introduce in a rather personal way some of the eminent Christian leaders of the generation. Greater pleasure to be able to give addresses by such men as Dr. Zwemer and Mr. Eddy. We have paid special attention to the Interchurch World Movement Conference at Atlantic City, because the sessions were spiritually invigorating in rare degree, and we wish our readers to be familiar with the broad program which we are following.

"A Rider of the Old Fremont Trail" will grow in interest. It is not merely a story that Mr. Hayne is telling, but the furnishing of a historical background for our home mission work, and the narrative of a pioneer courage and endurance that laid the foundations of the Great West. You will welcome another of Miss Applegarth's sketches, "Where You Swallow Beads"—a title compelling attention. Part of a chapter from Dr. Franklin's book, "Ministers of Mercy," tells of Dr. Mabie in Congo Land, and should make you desire to read the entire volume, if you have not done so already. The Open Forum is always suggestive, Mrs. Aitchison having a knack of putting things. A new feature will bring the Geography of Missions a little closer home to us, and other new features are on the way. In answer to many requests, by the way, we are undertaking to reestablish the Puzzle Page which Mr. Lipphard made so popular. Look out for it in April.

Do not miss any of the good things. That means a reading of every page, including the advertising, which is all worth while. Remember the Editor's new address, 276 Fifth Ave., New York City.

Our Aim—To Reach the Last Member of the Last Baptist Church

The General Board of Promotion

HOW THE LAST BAPTIST WILL BE REACHED—A GLIMPSE AT THE MACHINERY WHOSE WHEELS ARE TO BE SET IN MOTION BY THE PRAYERS OF 1,500,000 CHURCH MEMBERS



WHILE the New World Movement of the Northern Baptist Convention is essentially a spiritual one, depending upon the power of God Himself for its success, and upon the dynamic force of the Holy Spirit working in the hearts of consecrated men and women for its momentum, the fact remains that it will not do for the Denomination to neglect the use of tried and tested methods and machinery which have proved of untold service in similar movements for the advancement of the Kingdom.

Do not think that money has the Supreme Place in the Program.

The Plan adopted covers the activities of the denomination for five years. The raising of the funds to carry out this program is to be done in one short week. The amount to be raised is \$100,000,000. If that sum is to be reached, or even approximated, in that brief period, it is essential that the cooperation of the entire Church Membership be secured.

Obviously, if this is to be done, if every one of the million and a half members is to be reached, and every man and woman who, although not a member of the church is counted on the side of Christ and is found in the congregation, is to be given an opportunity to contribute to the maximum of his and her ability, a thoroughly articulated and well-knit organization must be built up to handle the immense task.

Five years ago the church would not have known how to go about such an undertaking. Today, thanks to the experience gained in the war drives, the method of procedure is clear.

THE STANDARD PLAN OF CAMPAIGN

The larger outlines of the Standard Plan of Campaign, and the more detailed operation of that Plan in the individual churches, follow closely those of the great War Work drives. *The whole purpose of the churches from now through May 2 is unquestionably and without reserve to make the Eight Day Financial Ingathering a Triumphant Success.* It is the material means to spiritual ends. The outcome of the whole five-year program is dependent upon the success of this campaign. The task we have set ourselves is without precedent in the history of our denomination and will tax our capacity and resources. The Maximum Devotion of Preachers and People will be required.

The Plan of Mobilization and Organization of the Personnel Power of the Church is simple, but we hope it will be regarded as well-nigh inflexible. Absolute

One Hundred Million Dollars in One Week—April 25 to May 2

allegiance is essential, and therefore is asked in the steadfast promotion of this Standard Plan.

The organization to be set up for the accomplishment of this single objective will be temporary, specialized, concentrated on one job alone—raising \$100,000,000.

The Unit of this Campaign will be the *Local Church*. But in order that the 10,666 Baptist churches may be reached it is necessary to have an administrative organization in the Nation, State, and County.

The directing head of the whole campaign is Dr. J. Y. Aitchison, through whom as General Director all campaign plans will clear. He has taken into his counsel men of nation-wide experience in campaign organization. His Advisory Director brings to the Campaign the experience of many recent religious and patriotic campaigns of national scope.

But all Plans and all Leaders will be helpless without the heartiest cooperation of the entire Church Membership. Some comprehension of the immensity of the Plan may be gathered from the single fact that 300,000 Baptists will have an active part in the Eight Day Ingathering. Upon them will fall the burden of reaching the million and a half members of the Denomination in the thirty-three States covered by the Northern Baptist Convention.

And they must reach not only the members of the church but that vast number of friends of the church, the members of the congregation and the well-wishing citizens outside, who although connected with no church have some reasons, near or remote, which align them upon the side of progressive Christianity.

The scope of the Ingathering, in the light of these facts, becomes a tremendous one. From the General Campaign Director down to the Last Worker on the Last Team in the smallest Country Church there will rest a definite and very pressing responsibility.

The duties of each are clearly and definitely outlined in the Standard Plan of Campaign which will be placed in the hands of every Campaign Director before the great effort begins. The Plan is vague in no particular. The duties and the opportunities of every individual concerned in the successful accomplishment of this greatest financial effort in the history of the Denomination are set forth with absolute precision.

SOME DETAILS OF THE PLAN

At first the Plan may look complicated. It is like a great piece of machinery which seems at first view but a confusion of wheels and cogs, cams and clutches, but when studied carefully resolves itself into a complete, accurately functioning whole.

As the Plan is scanned closely, it will be seen that it is logically thought out step by step. (1) The force of the General Director is to be directed toward the formation and the supervision of the State forces; (2) these in their turn reach down to the next unit, which is the County; (3) the County Directors bring the

The Supreme Objective of The New World Movement

Plan straight to the Local Church Campaign Director; (4) and the latter to the actual Church Membership, through his Team Captains and Team Workers.

But just as the various great Societies of the Denomination are subordinating their own individual interests for the time being to the larger program of The New World Movement, just so the smaller units are to be brought into a certain subsidiary relationship to the Campaign. There is no surrender of authority. The whole plan is analogous to the measures taken in war time when authority is temporarily delegated in order that those who, by reason of ability or experience in such matters, are better able to accomplish the necessary results in a minimum of time may be given the greatest possible freedom in the carrying out of the plans which have the approval of the whole nation.

It is essential in order to accomplish the results aimed at that sacrifices be made, not only in the giving of money, but *in the devotion of time and service by the ablest men of the churches*. It was no simple task for even the great leaders of the country to go out and in eight short days raise \$100,000,000 for the recent war drives.

The building up of the vast organization which the task demands must be done in a very brief period. The enlistment has already begun. It is hoped that when the call comes to any man or woman who is needed in this great army, there will be no holding back. It is essential to the success of the undertaking that the very best brains, the best organizing ability, and the most enthusiastic loyalty that the Denomination is able to command must be almost instantly available.

The State Campaign Directors will be asked to attend Regional Conferences, the County Campaign Directors will be invited to State Conferences early in March, the Local Church Campaign Directors to County Conferences between March 15 and April 15, and the Team Workers to a Church Conference during April. The chain will be no stronger than its weakest link. If one cog in the machinery slips the entire structure may be wrecked.

It may seem a far cry from the lonely country church up in Maine or the village congregation in Oregon to the campaign headquarters in New York, but all have an equal share in the enterprise. All must feel the same responsibility and the same enthusiastic determination to meet their part of the appointed task that mark the leaders as they gather around the conference table in New York.

A REVISION UPWARD

There will be State and County and Church Apportionments to be made. These will be figured out as closely as possible to conform to the ability of the individual unit to meet them. Old standards of giving will have to be steeply revised upward if the goal is even to be approached. Churches of other denominations in the community may appear to be doing less, but it may be found upon examination that their denominational program covers only one year instead of five, or that their field of operations is more limited.

Personal Service for Every Member of Every Baptist Church

Not only does the Denomination intend to increase its forces in every trench that it is now holding against the powers of evil, but to extend those trenches, to move them forward victoriously, to man them adequately that they may resist every onslaught, to strengthen the fortifications where need be, and to carry the fight into the enemy's most impregnable positions.

It takes more than Two Dollars to do the work One Dollar did before the war. Our ministers, missionaries, college professors, and doctors were none too well paid then. They can no more live on their pre-war compensation than their church members can. The amount to be raised in each Church will have to be many times larger than any raised before.

But this can be accomplished if the 300,000 Lay Workers, to whom the task of soliciting the fund is entrusted, are sustained by the prayers of their fellow church members, and if those same church members *will do what is expected of them in order to have their prayers granted.*

BAPTIST TEAM WORK

From the Saturday night (April 24) preceding the Campaign, when the Team Workers in every Baptist Church from Maine to California sit down in Christian fellowship to discuss the Task immediately before them and to select from the previously prepared lists the individuals which each Team will approach for the contributions, until the concluding service of the Campaign on Sunday evening, May 2, they will probably be the busiest men and women in the entire community.

The Team Captains will be urged on by the Church Campaign Director, who will exercise a general supervision over their work and see that as the days slip by no team is falling down on its task, that the carefully laid plans, whereby *the Last Member of the Last Church is to be reached*, do not go awry. The Captains will be responsible for the work of their Team Members.

The Church Campaign Directors, during the eight days of the Campaign, will keep in daily touch with the County Campaign Director who, with his Cabinet, will follow the Campaign in the County, holding up the hands of the brethren in the weaker churches, encouraging here and exhorting there, and reporting daily to the State Campaign Director, whose relation to them will be very much the same as theirs to the Campaign Directors of the Local Churches. And the State Campaign Directors will report to the National Campaign Director, who in turn will inform them of the progress of the Campaign in other States, and through them pass on to the Counties and the individual Churches the News of the Progress of the Campaign throughout the nation.

A MILLION AND A HALF CALLS TO BE MADE IN A WEEK! The message of the larger church to be presented so forcefully to every individual member as to assure his response by a maximum gift! *It is a Task which can be accomplished only by the closest cooperation.* There must be no lost motion. Every bearing must be smooth, every shaft true, every wheel oiled. The plans so carefully laid are worth-

Three Hundred Thousand Canvassers for Ingathering Week

less unless they are carried out to the letter. They will be worthless, too, unless the whole strength of the Churches is behind them, and unless they are backed by the power of God Himself, working through his servants.

But given the machine and the system, given the will to work and the power of a consecrated Church and of God behind the machine, there is little that cannot be accomplished. To quote one of those strikingly apt sayings of Kipling:

"It ain't the individual,
Nor the army as a whole,
But the everlasting team work
Of every bloomin' soul."

Right now, on the eve of the Greatest Campaign that the Denomination has ever launched, it is time for the Northern Baptists to apply this precept.

It is Team Work that will Win the Day. Lack of Team Work will lose it.

In the Zero Hour, while waiting the signal to go over the top, the whole and completely united mind of the Denomination should be fixed upon the Great Objective. There will be work enough for each one to do. There will be glory enough for all to share if the task is accomplished, but it will not be accomplished if the Church members will not consent to submerge the individual will to the great General Plan.

TEAM WORK! That is the word. ALL TOGETHER and ALL FOR GOD!

OUR DENOMINATIONAL EXPANSION IN A QUARTER CENTURY

	Churches	Ministers	Baptisms	Members	S. S. Members	Property	Expenses	Benevo- lence	Total Raised
						No Figures Available			
1869.....	5,420	4,341	59,180	472,734	887,807	\$54,628,031	\$5,754,264	\$2,502,704	\$8,136,789
1894.....	8,583	7,190	66,877	900,193	843,037	53,970,275	5,830,941	2,489,629	8,414,725
1895.....	8,718	7,630	58,835	927,348	853,311	57,816,890	5,635,774	2,137,039	8,058,943
1896.....	8,825	7,268	50,650	948,831	851,910	63,666,337	6,559,793	1,828,270	8,490,963
1897.....	8,927	7,278	50,535	971,683	888,171	56,482,715	6,670,180	1,137,239	7,968,956
1898.....	8,989	7,328	48,014	986,931	878,222	57,915,504	6,932,480	1,321,575	8,360,272
1899.....	8,961	7,369	37,539	988,872	888,682	58,470,140	7,763,344	1,432,796	9,277,072
1900.....	9,059	7,532	44,762	1,001,692	886,538	60,265,823	7,634,738	1,153,961	8,992,188
1901.....	9,155	7,632	41,023	1,007,840	892,902	61,408,016	8,042,504	1,267,770	9,462,010
1902.....	9,211	7,585	48,661	1,021,911	890,671	62,526,720	8,302,478	1,454,065	9,801,442
1903.....	9,152	7,732	64,507	1,034,673	900,395	66,819,188	8,481,583	1,524,623	9,986,938
1904.....	9,288	7,819	48,360	1,044,604	910,484	68,950,575	8,940,154	1,454,900	10,417,174
1905.....	9,184	7,699	55,910	1,072,934	916,281	71,050,567	9,717,207	1,694,466	11,856,213
1906.....	9,199	7,892	58,330	1,107,995	924,684	78,925,126	10,003,576	1,996,374	12,599,901
1907.....	9,210	8,130	53,171	1,104,029	965,267	78,235,102	10,500,995	1,849,060	12,375,302
1908.....	9,287	8,153	59,584	1,157,648	979,307	81,684,385	10,718,846	1,989,205	12,877,836
1909.....	9,396	8,154	84,883	1,186,893	984,890	83,731,289	10,972,823	1,978,414	13,316,604
1910.....	9,577	8,127	53,975	1,200,249	1,011,823	88,892,035	11,060,155	2,127,921	13,186,548
1911.....	9,482	8,260	53,798	1,211,646	984,239	89,741,354	11,521,752	2,393,529	13,915,281
1912.....	9,748	8,538	54,639	1,212,631	1,050,995	93,242,350	11,808,882	2,274,167	14,083,049
1913.....	9,909	8,726	57,279	1,266,497	1,095,809	96,657,021	12,177,345	2,283,331	14,460,676
1914.....	9,927	8,685	71,824	1,303,979	1,217,032	95,351,050	12,477,594	2,465,053	15,057,033
1915.....	10,186	8,746	81,844	1,341,957	1,223,113	104,154,800	13,372,277	2,539,436	16,698,562
1916.....	10,329	8,627	77,610	1,398,016	1,178,937	107,166,504	13,907,529	2,689,080	16,585,255
1917.....	10,702	8,675	69,863	1,483,415	1,127,821	114,817,300	13,978,982	3,372,542	17,351,524
1918.....	10,666	8,823	57,276	1,494,343					

The Baptist Meetings at Atlantic City

THE DECISION TO RAISE ONE HUNDRED MILLIONS IN ONE CAMPAIGN

IN connection with the Interchurch World Movement Conference there were meetings of the Administrative Committee of the General Board of Promotion, and of all the delegates representing our denomination—a large and widely representative body numbering just under two hundred. It might be considered a somewhat enlarged Board of Promotion, although not official. Then there were constant committee meetings—finance committee, joint committees, and sub-committees, so that what with the sessions of the Interchurch there were few spare moments, not enough time, indeed, for proper eating and sleeping.

It was felt that much hinged upon this Conference, so far as the relation of the Northern Baptists to the Interchurch World Movement was concerned. Questions had been raised that must be answered and definitely settled, in order that there might be no hindrances in the future of our work. Had the conditions imposed by the Northern Baptist Convention at Denver been fairly and squarely met? What was to be said of sporadic utterances that seemed to traverse the limitations of our adherence? What of certain literature that was regarded as objectionable? What was the official position, and how could peace and harmony and righteousness be conserved? These and other questions were to be met—and were met frankly by Dr. Earl Taylor and Dr. Corey, Mr. Diefendorfer and Mr. Brunner, Interchurch leaders in different divisions of its manifold activities. The meeting at which all these matters were discussed was exceedingly interesting and undoubtedly profitable. Misunderstandings were cleared away, and satisfactory agreements were reached. The question of how much the Baptists should, in equity and brotherliness, agree to underwrite in connection with Interchurch survey and campaign expenses was thoroughly discussed. Dr. Foulkes, Interchurch treasurer, described the financial administration and policies of the movement in detail, and the administrative committee, on recommendation of the finance committee, agreed that the Baptists would assume responsibility up to \$1,000,000.

THE FRIDAY MORNING MEETING OF DELEGATES

The Baptist delegates' meeting of important decisions was held on Friday morning, with Henry Bond in the chair. While the meeting was held in what is known as the Egyptian Room of the Breakers, its spirit and action were thoroughly modern and American. The atmosphere of the Interchurch sessions disclosed itself in the tensity and intenseness of the gathering. That great things for the Kingdom were under way seemed unquestionable; and seriously the Baptist contingent sought to know how worthily we might fulfil our obligations and advance the common cause.

The first matter of moment to consider was that of the immediate task. It had been decided unani-

mously by the strong Board of Review chosen by the Interchurch World Movement, comprising in its membership some of the ablest business men of the nation, to recommend, as a general course, that the Protestant denominations attempt this spring the pledging of an amount sufficient for only one year's needs, thus postponing the great financial campaign for eighteen months at least. One of the reasons was that the Surveys are still tentative and incomplete, and could not be made the basis for five years' needs. The men of large business felt that business conditions, as well as general economic and social conditions were so uncertain that it was an exceedingly unpropitious time to ask men to pledge themselves for large sums in payments running through five years. Dr. F. W. Padelford, who was a member of the Board of Review, placed before the delegates the reasons, and said the vote was unanimous. He voted aye, though his vote was naturally influenced greatly by the view of the laymen, one of whom was Mr. Rockefeller, junior.

It became at once apparent that this view was exactly contrary to that held by the pastors and laymen present—the former predominating and being almost the only speakers. The sentiment was overwhelmingly in favor of going straight ahead and raising the entire hundred million and more in the week designated. The remarks were brief and direct. While not wishing to controvert the judgment of the business men, the speakers felt strongly that so far as the Baptist program is concerned, it would be fatal to hesitate. To ask the churches to face two or more separate and intensive campaigns to raise an amount fixed upon at Denver as the least with which the Northern Baptist Convention can carry on its work effectively at home and abroad for the next five years, would be to dishearten and disappoint our people, who have been led to expect one campaign and are keyed up to a large thing. Even though our Survey be inadequate, it certainly furnishes an index to our minimum task. The churches must be freed for a long period of spiritual development; pastors must have rest from constant importunities to outside effort; have at it and over with—that was reiterated and emphasized. From the pastor's point of view, at least, there was no other way.

Dr. Aitchison, General Director, gave his full assent to the opinion that the denomination was now keyed to the facing of its great task, and that any division of effort would be a disappointment throughout the constituency. Asked if a decision to raise the whole amount would cause embarrassment in relation with the Interchurch, he thought that while there would be some embarrassment there were no insurmountable difficulties.

The decision was unanimous that the Northern Baptists should seek to raise in cash and subscriptions a minimum of \$100,000,000 this spring. The feeling was equally unanimous that every courteous and brotherly step be taken to fit our campaign in with

that of the Interchurch, and a committee was appointed to confer with the officers of the Interchurch executive committee to secure that end. These officers had all along expressed themselves as heartily in accord with the Baptist attitude and desirous to cooperate in every way possible in carrying out our plans and program along the lines intended by the Denver Convention. We agree with the report in *The Standard*: "It may be said here that the Interchurch leaders at Atlantic City gave every evidence of a desire to be merely a great aiding agency and made no attempt whatever to dictate or initiate Baptist policies." While our program differs in regard to the total of the campaign, we may be sure that nothing will be left undone to aid us to a successful issue.

It was stated that Mr. John D. Rockefeller, Jr., had been invited especially to attend the Baptist caucus, but important committee meetings of the Interchurch prevented his attendance. He sent word that he was with us in spirit and he reiterated the intense interest felt by himself and his father in The New World Movement. Discussing with Dr. Aitchison the recent gifts of Mr. Rockefeller, Sr., to the Baptist cause, Mr. Rockefeller, Jr., said, with a twinkle in his eye: "I think my father is enjoying what he is doing."

CAMPAIGN BUDGET FOR THE GENERAL BOARD OF PROMOTION

The Administrative Committee unanimously adopted a recommendation of the Finance Committee, approving the campaign budget of the General Board of Promotion, and creating a substantial reserve fund for its use. Counting the expenses already incurred, the finance committee reported that a minimum of \$1,000,000 should be authorized for the General Board of Promotion's use between Conventions this year. It was pointed out that the raising of the Methodist Centenary Fund cost more than \$3,000,000, a very small percentage in view of the total raised, and it was the clearly expressed sense, both of the Finance and Administrative Committees that if Dr. Aitchison and his Council find that more money is needed to do the task right, it will be their duty to ask for the additional expense appropriation.

CONCERNING PRESS PUBLICITY

In the discussion of the budget, members of the Finance Committee and of the Administrative Committee stressed the imperative need of the denomination for the quickening and educative influence of an aggressive, dignified campaign of publicity in the secular newspapers and magazines. Mr. L. A. Wil-

kinson, who has been placed in charge of this branch of the publicity department, outlined comprehensive plans to meet the need, emphasizing specially the measures to use the rural press with its wide reach into the homes, while not neglecting the city centers. He made an impressive exhibit of clippings concerning Baptist activities. It was decided, as a part of the campaign to raise the \$100,000,000 fund this spring, to open temporary Baptist publicity offices in Chicago and San Francisco. All steps in the publicity program will be submitted in advance to the Officers' Council of the General Board of Promotion.

DENOMINATIONAL HEADQUARTERS

Another decision reached at a joint session of the Finance Committees of all the Boards and Societies and the Finance Committee of the General Board of Promotion, authorized Dr. Aitchison and the Council to proceed with the securing of office space in New York for housing the cooperative Baptist agencies and the Board of Promotion. Only a five-year lease is contemplated. It was felt that the close cooperation needed by our own agencies in the important task ahead, and the further necessity of being in direct touch with the policies and administration of the Interchurch World Movement, made the desirability of a unification of offices virtually undebatable.

A committee representing all the Boards and Societies was appointed to confer with the Officers' Council of the General Board of Promotion for the purpose of achieving a maximum of effectiveness in the Exhibit of Baptist activities which is to be a feature of the Buffalo Convention. It is planned to make the Exhibit in movable sections, so that it can be shipped to various points after the Convention, and constitute an easily transportable object lesson in what the denomination is seeking to accomplish.

The attitude of our people and their reaffirmation of the principles contained in the Denver resolution were clearly understood and accepted. On the front page of the Interchurch Bulletin, our position was defined as follows: "Cooperation, with complete preservation of denominational independence and firm opposition to any trend toward organic unity."

Dr. A. S. Carman of Chicago was elected a special assistant to Dr. H. A. Heath, head of the Department of Conventions and Conferences. Edgar L. Killam, of Chicago, was elected associate managing editor of *The Baptist*, our new denominational paper. The date finally chosen by the World Survey Conference for holding the financial drives of the cooperating denominations this spring was April 25-May 2. Of this you will hear much from this date forward. The first thing to get embedded in mind, heart, soul and purpose is:

FOR THE GLORY OF GOD AND THE WORLD WIDE EXTENSION OF HIS
KINGDOM—"WE CAN DO IT, AND WE WILL"

This Page is Intended to Make You Think Hard

How Bolshevism is Bred and May Be Cured

IN conversation over the luncheon-table a few days ago, Dr. Gonzales Orts, editor of the new Spanish magazine *La Nueva Democracia*, declared that when he first came to America it would have been perfectly easy to make a Bolshevik of him.

He hated America. Why? Because the Spanish communities in which he lived were in poor parts of the cities and the only Americans he saw were of the worst type. "I wish I could show you some of the letters I wrote about America during the first year," he says.

It was only by chance that he was thrown, after a time, into the household of a good American family. They were patient with him. Their ideals were high and appealed to him. They opened his eyes to America. Now he loves America. It has a place in his heart above Spain, above any other nation.

But how many of our immigrant visitors have the opportunity of association with a good American family?

After crossing from Naples to New York in the steerage, we went down one evening to New York's southern Italian quarter, "Little Sicily," to visit some of our steerage friends in their new surroundings.

In a Bleeker Street tenement we found the family of Luigi Mariani. But Luigi was not home.

"Where is he?"

"Gone to the American Street," said Mrs. Mariani. "The American Street?"

"Yes, he goes there every night."

She was asked to describe what she called "the American Street." She described the Bowery. It is the only non-foreign street within easy walking distance. Luigi, curious to know what America and Americans were like, was getting his ideas on the Bowery. Hundreds of his compatriots were undoubtedly doing the same.

The Bowery as a small-scale model of America! And its wandering crew of American toughs as the best samples of Americans we can set before our immigrants!

It is no wonder that distorted ideals result from such lack of method. After mistaken ideals have developed in a man's mind it is useless to try to shoot them out.

Someone has said, "Trying to stop Bolshevism with armies is like trying to stop the wind with a sieve." You cannot fight fire with bayonets. The best way to fight fire is to build yourself a stone house. The best way to contend with Bolshevism in America is to prevent it by means of a national program of friendship, education, and Americanization, a hundred times more sweeping and more intimate than any program of the sort as yet contemplated by our government.—*World Outlook*, for January.

(This editorial has a true suggestion in it, and we agree with the conclusion. Some Bolsheviks, however, need other treatment.—Ed.)

A Newspaper's Question to the Church

In the present social conflict the Christian church has a clear duty to perform, says the *New York Herald* editorially. It considers the crisis "entirely a matter of ideas," and declares both radical and reactionary "seem to incline toward force as a remedy, which is an ominous system." It continues:

"Two great agencies operate continuously to shape the minds of the people—the school and the church. If both function adequately, public thinking should be sound. The church especially has to do with determining men's attitude toward one another. . . Many persons are listening for some clear constructive word from her.

"Far be it from a secular newspaper to tell the church what she should do. Nevertheless, we venture to point out that in Russia, amid analogous conditions, the church proved voiceless and impotent, the instrument of a discredited system, and so became herself discredited by the people—though we by no means regard as identical the Russian church's loss of leadership and her profanation at the hands of impious Bolsheviks. Clearly the Christian church in America, in all of its denominations, must stand for something greater than partisanship. Proclamation of the eternal verities is her mission. Therein she should be a real social solvent, a softener of acerbities, an interpreter of brotherhood, and a steadfast champion of sheer justice.

"Which may sound simple; but is the church equal to it? That question strikes deeper than all pending ecclesiastical problems, such as interchurch federation and organic church union; the raising of vast sums for religious endowments, and the whole collection of questions which commonly engage the thought of assembled churchmen. Is the church equal to the day's crisis?"

The question may well give us pause and lead us to ponder and pray.

From the Use of the Survey in the Home

I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment.—*McCheyne*.

We cannot spend too much time letting Christ teach us through his matchless prayers.—*Mott*.

An intercessory foreign missionary is a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for definite details of the foreign missionary work.—*Rev. A. E. Street, Hainan, China*.

Prayer opens the sluice gates between us and the Infinite.—*Tennyson*.

What are my prayers like? If I were God, could I listen to them? Do they comprehend my brothers' good as well as my own? Are they spoken in faith? Then do they surely exert a mighty influence. The greatest thing I can do is greatly to pray.—*J. H. Jowett*.

Objectives for Us All

The National Layman's Conference at Pittsburgh under the auspices of the Interchurch World Movement had some objectives of permanent value and interest. We commend the following extracts from the statement made by Dr. Daniel A. Poling, Director of the Interchurch Laymen's Activities. He gives the purposes of the Conference in these words:

"To appraise the present in terms of Christian faith and living; to call all classes of men to definite Christian service.

"To bring to the men of the Conference—and through them to the men of the Church everywhere—the conviction of each man's personal responsibility for facing the whole Christian task, that he may intelligently and fully relate himself to it.

"To supplement its own executive force by calling, to carry its message, outstanding laymen who have become possessed of its program and who are willing to give time from business and professions to represent it before their associates.

"To make a serious and determined effort to reach, inspire and marshal the unchurched Protestant community.

"To build all plans upon the principle that any Christian program of service is vitally defective if it does not begin with the individual congregation—if it does not at the first set itself up, in and for the individual church."

These are assuredly great objectives. Definite Christian service, conviction of personal responsibility, lay service, to the end of reaching the unchurched—that is something direct enough and large enough to inspire response in the hearts of true laymen in all of the denominations. We should like to see these objectives printed on every church calendar and placed in the hands of every layman.

Then, the principle of beginning with the individual congregation as vital and fundamental, is wholly sound. Our failure has been in not setting up our great denominational movements in the local churches. We have not, to be frank about it, known how to do it. The machinery of our New World Movement has been created for that very purpose. With certain definite plans and a central leadership, which are essential if anything large and common is to be done, the promotion program reaches down through carefully articulated groups to the family groups in the local church. If the plan is worked—and there is no difficulty in working it if "the people have a mind to the work"—there will be definite connection and interrelation from the General Board of Promotion to the last family group in the last church in the Northern Baptist Convention. Best of all, if the plan is worked, beginning as it does with personal evangelism, and conducted throughout in faith and prayer and reliance upon the Holy Spirit, there will be such an impact upon the non-church people in our communities as this generation has not seen. No revival mass meetings could accomplish what is possible, provided our churches fall to praying for a genuine revival of religion in the churches themselves first of all, and in that spirit move forward together along the lines mapped out.

A Wall Chart

The New World Movement calls for every ounce of energy that every Baptist woman can give to the cause of Missions. We believe our women are ready, yes, anxious to do their best in study, active service, and prayer. Our Woman's Home and Foreign Societies have just had the national "Standard of Excellence" printed on a neat wall chart which can be placed in church-rooms. This will keep the objects to be attained before the eyes of our women as they meet from time to time and will help them to strive toward full efficiency in the work of their societies. Order as many as you can use from the literature departments of either of the Woman's Societies, 10 cents each. Approved by the General Board of Promotion.

Standard of Excellence for Woman's Societies

Woman's American Baptist Home Mission Society
2969 VERNON AVENUE, CHICAGO, ILLINOIS

Woman's American Baptist Foreign Mission Society
1433 STEVENS BLDG., CHICAGO FORD BLDG., BOSTON

1. A fifteen per cent increase in contributors.
2. Quarterly payments equal to one-fourth of the total missionary apportionment of the church.
3. One or more Mission Study Classes, studying both Home and Foreign Missions.
4. Ten per cent of the women having read at least two missionary books (one home and one foreign) during the year.
5. A subscription list for MISSIONS equal to at least ten per cent of the church membership.
6. An Extension Department connected with the Woman's Missionary Society.
7. Organized work among the girls and young women of the church, as chapters of the World Wide Guild.
8. Organized work among the children either as Crusaders, Heralds, or Jewels of the Children's World Crusade.
9. Missionary instruction in the Sunday School, with contributions to Home and Foreign Missions, preferably using the suggestions and material prepared by the Committee on Missionary Education of the Northern Baptist Convention.
10. All letters from officers promptly answered and reports promptly returned to Association Secretaries and Directors.
11. The annual observance of:
A Day of Prayer, or
A Day of Praise and Thankoffering.
12. A group of women praying daily for the Missionary enterprise.

Societies attaining ten or more points will be enrolled as Honor Societies; those attaining nine, in Class A; eight, in Class B; seven, in Class C.

Published with the approval of the General Board of Promotion of the Northern Baptist Convention.

The Interchurch World Movement Conference

*A NOTEWORTHY GATHERING OF CHRISTIAN LEADERS—PICTURES OF PERSONNEL—
WORLD SURVEYS FOR THE FIRST TIME—UNISON OF SPIRIT*

BY HOWARD B. GROSE



IN the opinion of many, the Atlantic City World Survey Conference called by the Interchurch World Movement will take rank among the great historic meetings of Protestantism. It lacked the stateliness and peculiar racial blends of the Edinburgh Conference; there was nothing of dim religious light in the environment; indeed, it was one of the most democratic of assemblies, with no favoritism in the way of reserved seats; but in point of importance and personnel it need give place to few ecclesiastical gatherings in this or any century.

High in importance, because this body of representative Christian leaders of many denominations was to hear the reports of the Interchurch World Surveys; learn what the Movement had done and was planning to do; receive explanation on points that had been in question; discuss the reports; consider frankly all phases of the Movement; and then approve or disapprove, and give advice accordingly—advice that would undoubtedly be heeded by the men and women charged with grave responsibilities of leadership who had kept plans in tentative form until the wisdom and judgment of just such a body could be obtained.

Notable in personnel, because here came together more than 1700 men and women who were invited by reason of their actual performance in the varied lines of service which engage the churches—missionary, evangelistic, social, philanthropic. It was a picked company, and undoubtedly represented the flower of the Protestant forces of the North American continent. It was the kind of audience that must inspire a speaker if he has a message; and it must have been the quick reaction of spirit between speaker and hearers that made some of the sessions profoundly impressive and spiritually uplifting beyond power of description.

A STUDY OF PERSONALITY

While it was a conference and not primarily a platform meeting, the program gave opportunity to see and hear some of the men worth seeing and hearing. I found the study of a number of personalities most engaging. Take Dr. John R. Mott as the first, since he was in the chair, owing to the absence of Secretary of State Lansing, kept in Washington by official duties. It is a school of instruction in the fine art of presiding to watch Dr. Mott, who is a past master of this art. Always there with a firm guiding hand yet without obtruding himself; keeping things moving yet with no sense of driving; ready with the apt word yet without loquacity; knowing exactly how to steer clear of rocks and shoals yet not making the steering wheel too obvious; putting the point at issue

so clearly that the introduction of side issues was prevented yet the would-be introducer not offended; throwing in a touch of dry humor at the right time yet never at the expense of the dignity and propriety of a great occasion—it was a treat to watch this masterful exhibition. Then, in his opening address, with what perfect clearness he recounted the history of the Movement from its beginning, showed how plainly the guiding hand of God was in it, sketched



JOHN R. MOTT, LL. D.

its broad outlines and wide horizons, and prepared the great body that thronged the upper room on the Steel Pier for what was to follow. No other man among us could do it just that way.

What a contrast was presented by that explosive dynamo—Earl Taylor, the executive head of the whole great Movement, the impelling spirit to a degree, the seer who can make the hearers see with him, until the Movement grows and glows and almost awes one with its well-nigh infinite possibilities for the future of the churches and the ushering in of the Kingdom, with Christ on his throne. Mott's calm steadiness is a fine foil for Taylor's nervous impetuosity—both representing power, and both giving the sense of vast reserves. What a skill and versatility Taylor has in presenting his subject. He is at home with the stereopticon and moving picture; he can make diagrams thrill with life; his pictures talk, and whatever the field he touches upon, he compels your interest in it. The mainspring of the Movement—yes, but the best of it is that the source of the spring is the hidden source of all true spiritual power. These two eminent leaders—leaders by virtue of character and ability and initiative, not of ecclesiasti-

cal election—are alike in dependence upon God, firm belief in the efficacy of prayer, and absence of self-importance.

Then, when the Survey had brought us to India, Mr. Sherwood Eddy, who had recently come from his tour around the world, was called on for exposition. When Dr. Mott spoke of twenty years of missionary work, it seemed impossible that this youthful-looking man could have seen such length of service. One remembered his evangelistic tours, covering China, Japan, and India, and his record of being able to reach the educated men of those non-Christian lands as perhaps no other Christian evangelist has been able to do, and one sought the secret of his power. In the heart you find it. His simple story of the three little boys he knew when first he was in India—now leaders of three great divisions of the Christian army in India which are united against the common foe—held that rare audience as few stories could. It was the story of the power of redeeming love, with its moral not to be lost—the necessity of getting together and keeping together if we would take the world for Christ. You will find it on another page. Such an address is not to be analyzed but felt. Intense personality suffused it with spiritual power.

Vivid contrast, again, when the Survey of the Mohammedan world brought Dr. S. M. Zwemer to the front to tell of the strength and weakness of Islam.

Graphically he portrayed the truths which Moslems hold, and then their fatal errors. This address, too, we give, as of permanent value. Foremost among living scholars in knowledge of the Mohammedan world and faith, he

makes one think instinctively of an ancient prophet. He speaks with a prophet's voice, as one charged with a message from the Eternal. On what a rich fund of experience he draws. The more he knows of Mohammedanism the more convinced he is that Christianity is the only hope of the Mohammedan world. He makes you uncomfortable with the sense of personal unfulfilled obligation and unescapable responsibility.

An evening session brought a layman forward as the speaker. Now one had the opportunity to study a man, still young in years, who bears the heavy burden of immense wealth with its corresponding obligations. John D. Rockefeller, Jr., had his place with the other delegates, finding a seat wherever he could as did the others, and appearing on the platform only when a service like this called him. Quiet in bearing, with a pleasant expression and illuminating smile, he was received with great favor, and made an address of admirable quality, strongly supporting the Movement. It means much to have a man of such large interests and wide influence among business men so devoted to Christian causes. Whenever he spoke during a discussion, it was to clarify the situation and offer a solution which at once appealed to the sense. When

he said such a Movement could not fail, and closed his address with a brief and tender prayer, it was a revelation of the inner life. His is another of the magnetic personalities that instinctively inspire great confidence and liking among all. This is a wonderful day for the true Christian layman.

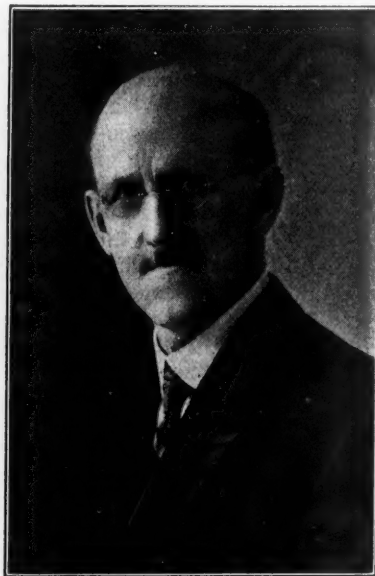
I can name but one more, though many others were worthy of place.



DR. S. EARL TAYLOR



DR. SAMUEL M. ZWEMER



DR. FRED P. HAGGARD



G. SHERWOOD EDDY

It was one of the high moments when, at the close, after three days of long morning, afternoon and evening sessions, there stood beside Dr. Mott his close comrade in service through long years—Dr. Robert E. Speer, type of John the beloved. The generation is rich that has such rare spirits. Here is a natural orator. A strong, fine-featured face, a wonderful voice, choice use of words to convey clear thought, depth of conviction warming into flame as he places the crown of humanity's headship upon Jesus Christ, never failing to bring you into consciousness of the divine realities, summoning you to the highest—that is Robert Speer. Contact with such character carries a benediction.

Strange report of a Conference, you say. What did they do? Well, I found the men most interesting, and therefore first tell you about them. It is certain that their personalities had great weight with the body in reaching conclusions. That is why someone said, "Oh, if only every church member in the country could have been there, we should have a revived and revolutionized church and a new civilization!" True. It was the atmosphere of contagious faith and enthusiasm—and atmosphere cannot be reported or transported. The marvelous power of personality cannot be imparted to the printed address. We all felt it, and if I can make you know some of these strong and consecrated Christian leaders a little better, I shall have done as much for the cause as though I had simply told you what Surveys were presented, what recommendations were adopted, and what plans were laid. Not that I mean to leave all that untouched, but touched more briefly.

THE REMARKABLE SURVEYS

Repeatedly was heard the expression, after the different Surveys had been presented, that if the Movement had done nothing more than initiate and carry on this stupendous work, undertaken with such scope for the first time in history, all the cost would be amply justified. Dr. Haggard, who is in general charge of this division of the work, explained the vastness of it, the inevitable incompleteness owing to the shortness of time, and yet the manifest importance of it from what had been done. When completed these Surveys will fill two large volumes, one of the Foreign, one of the Home Fields. We plan to present facts and diagrams and illustrations from month to month, dealing with the fields in such wise as to show our readers the conditions and needs revealed. Here it is only necessary to say that the Surveys were the basis of the total budget proposed by the Interchurch World Movement for the five years' goal. The results already in print show a prodigious amount of work of lasting value to all denominations, and to all interested in the development of a higher civilization.

SOME MATTERS DISCUSSED

The discussion hinged mainly upon the budget and the financial campaign—as to whether the askings in the Surveys should be divided into five parts and carried through five years, or the entire total in pledges be sought this April; also as to whether all the de-

nominations in the Movement should join in a simultaneous drive this year. The Methodists, naturally, felt that as they had just completed their Centenary campaign, with its pledges running through five years, they could not now go to their people with another great drive. The Committee of Review, with its quota of business men, came to the unanimous conclusion that it was not wise for the Movement to ask for five-year pledges at this time, owing to business uncertainty and other reasons. Some of the denominational gatherings, however, thought it would be impossible to drag the financial campaigns through five years, and our delegates felt that it would be as easy for the Baptists, for example, to raise a hundred millions in five-year pledges in a single campaign this April, as it would be to raise twenty millions; while as for raising twenty millions each year for five years, there was no voice in favor of that undertaking. The plans of the Northern Baptists are disclosed elsewhere in this issue.

IMPRESSIVE UNISON OF SPIRIT

Very impressive was the unison of spirit. Only once or twice did the discussion become animated. The main objectives of the Movement seemed overwhelming. Many felt that they could not grasp the thing, it was too big for them. It was made clear that criticisms were invited, and questions on all points not plain. Frank answers were given to questions raised as to unnecessary expense, prodigality, big salaries for large staffs, indications of imposing a permanent over-lordship upon the churches in renting a huge building for ten years at a huge sum, and other sensational reports which had been circulated by the press, and not least by some denominational papers, in derogation of the Movement.

It was shown, for example, how false and misleading statements may be, as in the matter of renting a building. It was frankly admitted that the old Siegel-Cooper building on Sixth Avenue had been rented and for ten years. But what were the further facts, not given by those who spread the story and drew conclusions from it? Simply these: That the Movement, growing beyond anticipation, had been compelled to find accommodations wherever it could in an already congested city, in buildings sometimes widely separated, to the great hindrance of the work as well as at large expense. After long search the Siegel-Cooper building was found to be for sale, and negotiations for purchase were thought of, but this being deemed unwise, partly because of the rumors it would give rise to, the owners of the property at length consented to lease the building to the Movement, provided it would take a ten years' lease, at the rate of 70 cents a square foot, as against a prevailing city rate of from \$2 to \$4 a foot. This was so good a bargain that the best real estate authorities in the city advised the Movement officers to take it, as they could sublet at any time without difficulty, and probably make money in so doing. The idea of permanency or otherwise never entered into the transaction, but simply to get a place in which to work economically and efficiently. This explanation satisfied that body, at Atlantic City, but will it catch up with the

original report and the damaging charges? It will with MISSIONS' readers surely, and the papers that spread the rumors ought in honesty to tell the whole story.

Other rumors were proved equally groundless in the light of all the facts. The budget of the Movement, and its expenditures from the first, had been considered by a committee of the ablest business men, and the auditing had been done by experts, and the conclusion was that reports of extravagance were unfounded, that every item of expenditure was accurately accounted for, that no exorbitant salaries were paid, while a large amount of wholly unpaid service was given by men who could not be induced to accept salaried positions, but added this work to already heavy duties because of devotion to the wider cause of Christianity's extension as represented by this Movement.

The Conference Summarized

Doctor Mott opened the Conference with a convincing presentation of the history of the Movement, the unanimity with which the nation's great mission leaders had accepted the plan as providential a year ago, and the remarkable victories that already had been won in bringing about Christian cooperation.

"This is the moment of moments for us to find our unity, our spiritual solidarity, without sacrificing our diversity and that which is most distinctive to each of our communions, and which, by the way, is the choicest possession we have," he said.

"The reason why we of each denomination here most value that which is distinctive to us, is not simply because it is ours, but because we honestly believe it is *the truth*. Without sacrificing our distinctiveness, we want to realize our unity and solidarity as we gather round the figure of our Lord with open minds, responsive hearts, and, I would say, hair-trigger wills—by that I mean wills that are eager to leap into action when we see a clear path."

A WIDE MEMBERSHIP

Dr. Fred P. Haggard introduced the Surveys with the statement that the budget presented included the programs of thirty-four denominations and 147 boards or other denominational agencies. The denominations cooperating in the Movement enroll 71.06 per cent of the total Protestant membership in the United States. Describing the magnitude of the task of "surveying the world," he said: "It is not to be wondered at that some shook their heads and said we had undertaken too much." He quoted the proposal of the Committee of Twenty, made early in the history of the Movement: "A thorough, united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years."

These surveys were not complete, but they were well enough along to give a cross-section of the results. The preliminary results were placed in the hands of the delegates in fifteen well illustrated

pamphlets, giving an unprecedentedly complete picture of Christian duty and opportunity. Doctor Haggard said the Surveys when finished would be presented in two large volumes.

THE FOREIGN SURVEYS

Dr. F. W. Bible, for many years a missionary in China, opened the foreign surveys with a striking address on China, where, he said, at the normal rate of increase, as many people as there are now in the United States would be added to the population in the next thirty years. The present number is well in excess of 400,000,000. He foreshadowed a vast, homogeneous Chinese empire, stretching from Siberia across the Asiatic continent and including Malaysia.

"The greatest missionary problem of modern times is to create forces capable of controlling and directing that enormous human mass which ultimately will number between seven and nine hundred millions of people," said Dr. Bible. "America has a peculiar responsibility there. The Chinese government has cooperated with us in the Survey, putting in our hands the only copy of the new census at present in the United States. Out of this largest nation on earth, destined in a short time to become a modern, progressive people, only 312,000 are communicants of Protestant churches. There is only one evangelical missionary for every 80,000 people and the areas in which there is no missionary agency contain thirty-five to forty million people."

"The Mexican problem is not a question of a revolution to be squelched, but an evolution to be guided," said Dr. S. G. Inman, in describing the opportunities of Latin America. "American mission boards are the only organizations which have developed a practical, comprehensive, inclusive program for solving the problem." He asked for 1,000 new missionaries for Latin America in the next five years and an expenditure of \$35,000,000, in addition to what the peoples of the countries benefited would raise.

THE HOME SURVEYS

Dr. Ralph E. Diffendorfer introduced the home surveys. Doctor Inman, speaking again, said that, "by train and by boat there is liquor sufficient to flood the Woolworth Building to the twentieth floor being poured into Cuba," and Christian Americans should see that every Cuban "has at least as much chance to be decent as to be drunk." This was greatly applauded.

C. L. Fry told of migratory labor in the United States, while his audience bent forward to study his unique charts and maps. "There are in the United States a million and a half men constantly on the move," said Mr. Fry. "This body of men is practically untouched by the church. In the great wheat belts of the Middle West alone there are a quarter of a million men following the harvest from Texas into Canada." He also told of the hundreds of thousands leading a wandering life on account of the exigencies of fruit picking, fishing, lumbering and other occupations.

Doctor Diffendorfer had thrown on the screen colored maps giving a picture of the foreign-born problem in our large cities. To reach these people he suggested an appropriation of \$200,000 a year for five years for a press that would touch the five principal nationalities.

Great applause greeted the plea of George Haynes for the education of Christian leadership for the colored race. "Our people are feeling a new consciousness of being 100 per cent American," he said. He told of negro denominations voting money to send missionaries to Africa, adding: "They can carry more than money. They can carry this message—that the white race of America has Christianity."



JOHN D. ROCKEFELLER, JR.

The second day of the Conference, January 8, John D. Rockefeller, Jr., who was one of the most active delegates, made an inspiring address in which he said there could be no such word as "fail" in the movement. Instead, he said, there was "the possibility of the enlargement of this movement, as other bodies, communions, organizations may desire to enter into this fellowship and association, and as those already within the movement may see fit to take them in. Its enlargement and extension are almost infinite under God's leadership," he said, "I believe it will become the greatest force for righteousness in this whole world. As men and women work together in a common cause they naturally come to understand each other better, to see eye to eye their points of agreement multiplied, their points of difference become fewer." In closing, he said: "As pilgrims wend their weary way up the mountainsides and inevitably and unbeknownst to them, are constantly coming nearer and nearer together; as has so beautifully been said, 'All paths meet on the mountaintop'—may all Christian men and women meet at

length on the mountaintop, standing solidly together on the broad platform of God's love and Christ's love in a great cooperative warfare against the powers of darkness and of evil." Then he offered the following prayer:

"Oh, God, Thou Father of all mankind, wilt Thou in Thine infinite wisdom, and in Thine own good time, vouchsafe to answer the prayer that was lifted to the throne of grace by Thy Son, Jesus Christ, when on earth, when he besought Thee that Thou wouldest make them all one."

A committee was appointed to investigate a pamphlet distributed by the Ohio Manufacturers' Association under the title, "The Anarchists in the Interchurch World Movement." The committee, consisting of David W. Teachout, Cleveland, chairman; James W. Kinnear, Pittsburgh; John D. Rockefeller, Jr.; George J. Ramsey, Raleigh, N. C.; and C. M. Rodefer, Bellaire, O., found the statements in the pamphlet "false and without foundation," and it was decided to ask the Association to make a retraction.

SOME IMPORTANT FACTS

Continuing the home survey presentation, Dr. James E. Clark described the needs of American education. The importance of this field to the church, he said, was shown by the fact that ninety per cent of our ministers come from Christian schools and colleges.

Dr. Walter H. Athearn, in outlining the situation of American religious education, drew a comparison between the opportunities for religious instruction afforded Protestant, Catholic and Jewish children. From studies that have been made, he said, it has been shown that *Protestant children have only 24 hours a year—30 minutes on Sunday in the Sunday Schools—for definite religious training. Catholic children have 84 hours as a minimum and 200 hours of possible opportunity for similar instruction, while Jewish children at the formative age have 85 hours assured and 335 hours of opportunity.*

Dr. E. S. Collier showed the work being accomplished in Protestant hospitals of the country. He pointed out that the Church is able to do unusually effective work in making good citizens, evangelism, reconstruction and other ways through the hospitals. In one New York hospital, he said, 43 nationalities were treated in one year.

Dr. J. B. Hingeley, who has conducted the survey for ministerial relief and support, said that although the necessities of life have advanced 82 per cent in cost in the war period, ministerial salaries have increased only 20 per cent in twenty years. Fifty-one per cent of the preachers of America are receiving less than \$1,000 a year, while the income tax returns last year showed that only 1,670 pastors, less than one per cent of the whole, received as much as \$3,000 from all sources.

Dr. R. E. Diffendorfer and Dr. Edmund DeS. Brunner told of rural conditions. One map showed three ministers living within seven miles of one another and traveling respectively 85, 90 and 92 miles to preach in three churches located within five miles

of one another. Investigations, it was stated, brought out strikingly the fact that the larger the rural church the greater its proportionate growth (that is, not only the actual numbers, but the numbers in proportion to the size of the congregation). The evils of an absentee ministry were stressed.

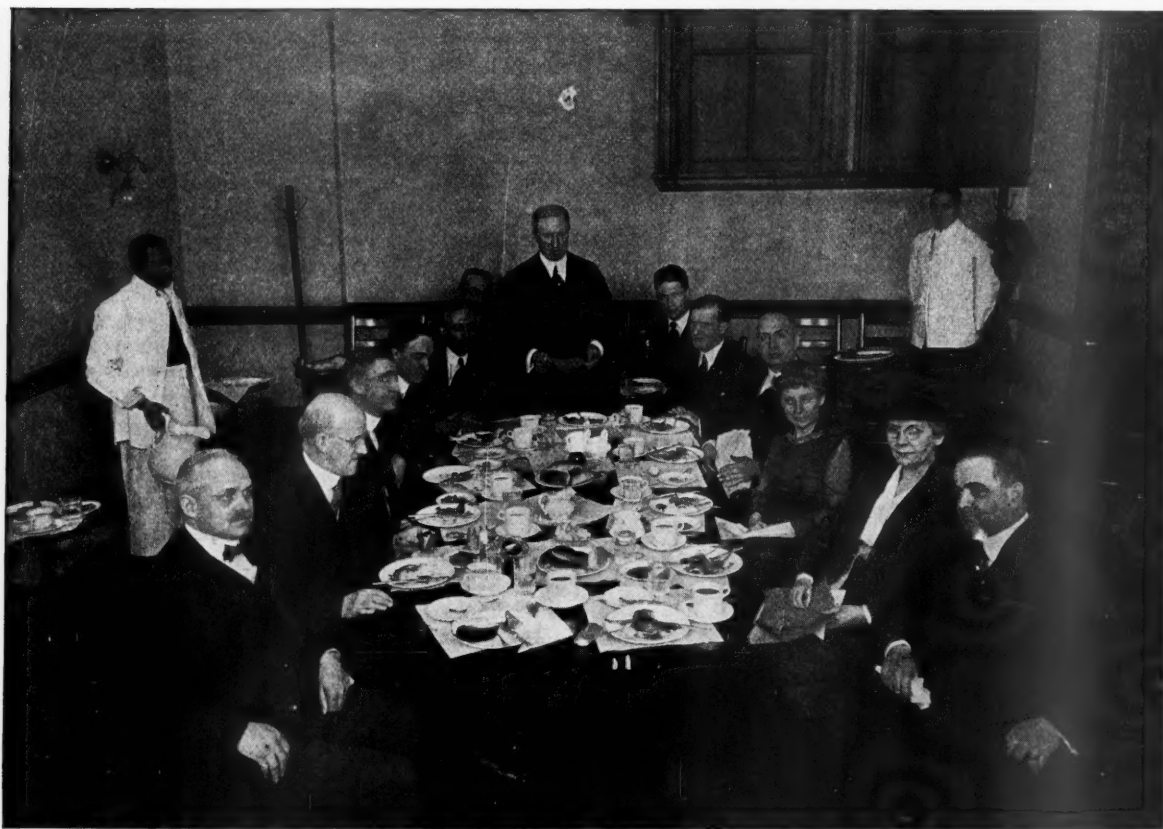
Dr. G. G. Hollingshead said conditions in large cities are better today than they were ten years ago and show signs of being still better ten years from now. The popular idea that the city is an evil influence, bringing ruin and disaster to whatever it touches, is exploded by the report of conditions as found. However, the city church leaves much to be desired. A large percentage of persons attending city churches were born in the country. Counts made by Dr. Ora Miner in 30 large city churches

reveal that 60 per cent of the congregations are rural born while in some eastern cities the percentage is 90.

Dr. J. Campbell White called for 100,000 new paid Christian workers in the next five years. He said these would be needed if the churches went through with their contemplated plans.

Dr. Abram E. Cory outlined the plans of the Field Department for reaching the last church and the last man and woman with the message of the Interchurch Movement.

The General Committee of the Interchurch World Movement, in its meeting following the World Survey Conference, re-elected all its old officers for the year. John D. Rockefeller, Jr., was added to the Committee and made a vice-chairman. The Executive Committee was increased to forty members.



The Interchurch World Movement Cabinet at Work

To save time, meetings of the Interchurch Cabinet are usually held at luncheon. This picture was requested by the Editor of *MISSIONS*, knowing that our readers would be interested to see the leaders who are at the center of the planning of great things for the extension of pure Christianity in the world. The picture was taken in the Interchurch offices at 111 Fifth Avenue, New York. Reading from left to right, those present are as follows:

Dr. J. Y. Aitchison; Dr. Fred P. Haggard, Director Survey Department; George M. Fowles, Director Treasury Department; Dr. Daniel A. Poling, Director Laymen's Activities Department; Dr. William E. Doughty, Director Spiritual Resources Department; John H. Williams, head of Organizations and Methods Unit; Dr. S. Earl Taylor, General Secretary; Tyler Dennett, Director Publicity Department; William H. Foulkes; Dr. Abram E. Cory, Director Field Department; Mrs. Grace G. Farmer, Director Women's Activities Department; Miss Mabel Cratty; Lyman Pierce, Campaign Expert.

All of the above are Associate General Secretaries, with the exception of Dr. Taylor, the Chief, and Messrs. Williams, Dennett, and Pierce, who are not members of the Cabinet. Some members were unavoidably absent when the picture was taken. Our Baptist representatives are Drs. Aitchison and Haggard and Mrs. Farmer.

The New Movements in Home Missions

ANNUAL MEETING OF THE HOME MISSIONS COUNCIL IN NEW YORK
JANUARY 13-15—SIGNIFICANT STEPS IN A NEEDED ADVANCE



THESE are unwonted days for American Protestantism, there is no doubt of that. And none too soon have the Protestant forces recognized the absolute need of getting together and moving forward. Among the hopeful signs in our country today may be reckoned the steady growth and established character of the cooperative movement among Home Mission Societies and Boards which is well known as the Home Missions Council. Some of us can remember the beginnings, for this is not an elderly child of the churches as yet, and recall with what fear and trembling the secretaries came together, not quite sure how far their constituencies would approve of the idea of even planning in common for the evangelization of North America. The fact that Dr. Morehouse, whose Baptist loyalty was never called in question, was one of the potential factors, gave assurance to our people, and gradually the Council took its place as an agency for certain common ends. Now it has not only an executive secretary, who happens to be our own Dr. Alfred Williams Anthony, who has come to his highest usefulness in this position, but has taken on an associate secretary, Dr. Rodney W. Roundy, who is to devote his attention particularly to the colored people. The Council has expanded far more in scope, however, than in staff. It was fairly staggering to hear the reports and realize what great things were being mapped out. Only men of vision and faith could compass this program for America's reconstruction and redemption. This way lies hope. The sure method of counteracting non-Protestant propaganda is by Protestant progress. This is not a contest of words but of works; where other plans are great, ours must be greater. The Home Missions Council has done the necessary preliminary work as a debating society; it has come now, apparently, to the much more profitable stage of a great doing society. The unanimity of opinion in this meeting, which was shared by the Women's Council for Home Missions at a number of sessions, was pronounced. To make America Christian was the call that brought all to a common purpose. In this number, which has to deal with so many conferences it is impossible to do more than enumerate some of the subjects and plans, but in subsequent issues we shall let our readers know more fully about various phases of the work done and proposed.

From the address of welcome by President C. L. Thompson, and the reading of the report of the Executive Secretary by Dr. Anthony, to the prayer of consecration which preceded final adjournment, serious consideration was given to the outstanding challenges as to the effectiveness of the Church of Jesus Christ today. Parts of the sessions were joint meetings with the Women's Council for Home Missions, and Mrs. Frederick S. Bennett, President, took turns with Dr. Thompson in presiding. Oratory had

no place on the program. Rather it was the plain presentation of needs, of programs of cooperation, of results achieved, of ever-broadening fields of service. Prayer was the great force advocated and used. The Negro question was a matter of grave concern. Pastors of every denomination are to be asked to discuss it frankly with their congregations. Dr. R. W. Roundy, the new Associate Secretary of the Council, is devoting his full time to the task of helping all agencies doing missionary work for the Negro to get a national point of view. The day has arrived when the Negro is a factor in the North as well as in the South. A forward step in rural work was taken in recommending a broadening of the scope of the summer schools for rural pastors, conducted last year by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, so as to include all denominations desiring to cooperate.

The dire straits of Protestant Church workers and institutions in Hungary and other Central Powers led to strong resolutions urging Home Mission Boards to secure relief, and that representatives from Hungary be invited to visit America in order to study the free church life here in order to be able to establish it in their own land.

Medical missions, with hospital and ordained physician in every good-sized Esquimaux community, where the white man's diseases and vice abound, was hailed as the greatest demonstrated evangelistic force in Alaska, one of the hardest mission fields in hardships for the missionary and difficulties of travel. It was suggested that the government be urged to establish a wireless system to shorten distances and bring Alaska nearer to the life of the world, and that denominational Home Mission Boards enter at once the field assigned to them by the new Associated Evangelical Churches of Alaska, an organization for cooperation composed of all the Boards doing work in Alaska, which the Home Missions Council projected last year. The establishment of a school to train Christian leaders among Indians, both young men and young women, was proposed and plans and policies were formulated for such a school to be presented to Boards working among Indians for their approval and adoption. Steps were taken to interest the Student Volunteer Movement in including the home field in its appeal for life service. The necessity of meeting Mormonism as the moral menace that it actually is was emphasized strongly. Instructions were voted for calling together Secretaries of Boards doing work among Orientals to readjust this work in the light of the Surveys of the Interchurch World Movement.

The program of the Interchurch World Movement was presented to the Council in its relations to Home Missions, and both the Council and the Women's Council united in adjusting their plans so as to work

for the success of the larger and inclusive enterprise. The Council made its committees conform in name and membership to the new undertaking, and resolved unanimously that the Joint Committee of the Council of Women and the Home Missions Council should constitute itself so as to cooperate with the Home Mission Survey Division of the Interchurch World Movement in the survey of home mission tasks and the development and operation of cooperative programs. This is far-reaching indeed. It means joint committees, one group for each problem faced, in matters of survey, programizing and effecting of cooperative relations. It means joint executives wherever practicable; joint supervision; budgets for immigrant literature, Negro education, migrant workers, lumber camps, and so on. It asks the Home Mission Boards to anticipate and provide in their

budgets for joint supervision where called for, and leaves to the executive secretaries of the Councils the task of securing the approval of the various Boards for unallotted amounts called for by such budgets as those named above.

Dr. Charles L. Thompson, Secretary emeritus of the Presbyterian Home Board, continues as President; among the Vice-Presidents is Dr. Lemuel C. Barnes, who was greatly engaged in the Montana Survey; Dr. Charles L. White, of our Home Mission Society, was chairman of one of the most important committees. At last the fact is recognized that one of the most prodigious tasks ever set before the Christian Church is the Christianizing of this continent. Happy will it be for our future if the Home Missions Council takes its mission seriously, and moves forward along the lines it has projected.



ONE OF THE "LIFE-LINE" CHAPELS IN THE FAR NORTHWEST

"Deep Calleth Unto Deep"

Let me live just east of the wide, wide West,
With the Western breadth of mind:
Let me tackle the tasks of life with zest
And work high-pressure; yet learn to rest
When a resting time I find!

Let me live just west of the deep, deep East,
With the Eastern depth of soul:
Let me ruffle less to the fuming yeast
Of the latest fad or the newest priest;
Yet fail not of the Goal!

Let me live in the West with the soul of the East,
In the East with the mind of the West:
Let the Past and Present and Future be
As wisdom and strength and hope to me;
Let me learn from each its best!

For the West alone and the East alone
In their half-truths grope and fall:
But we wait the day when with hearts as one
We shall brothers be through the Holy Son
Of the Father of us all!

—Wm. Merrell Vories.

A Home Mission Hymn

(Tune: St. Catherine)

I

For love of Christ, we will acclaim
Throughout our land, Jehovah's name.
Many shall hear, who have not heard,
Tidings of Jesus, through his Word.
For love of Christ and in his name,
We will his saving grace proclaim!

II

For love of Christ, our tithes we give;
And in his name, our lives we live;
Woe unto us, if we ignore
Perishing souls, at our own door!
For love of Christ and in his name,
We will his saving grace proclaim!

III

For love of man, our Saviour died—
Opened the door of mercy wide;
If we neglect to point the way
How can we stand in his great day?
For love of Christ, and in his name
We will his saving grace proclaim.

—Mrs. Grace Moore Riel, in *Woman's Home Missions*.

The New India

BY G. SHERWOOD EDDY, ASSOCIATE SECRETARY Y. M. C. A.

AN ADDRESS DELIVERED AT ATLANTIC CITY, JANUARY 7, 1920, BEFORE THE WORLD SURVEY CONFERENCE OF THE INTERCHURCH WORLD MOVEMENT



AS I went back to India for six months this year I found it in many respects a New India. As I visited some fifty centers in India and Ceylon I found the country surging and seething with a new national consciousness. If the Russo-Japanese war awakened the educated classes, the world war has moved the masses, and in her leaders at least, India is being fused together as never before.

India is being united both politically and religiously, and that in spite of the fact that India is the most divided of all nations, between the faiths of the world's great religions, between 130 or 147 different languages that cannot understand each other, between 2,000 different castes that cannot eat together or intermarry; and yet, despite all these divisions, so powerful are these new tides of nationalism, of patriotism, that the leaders, Hindu, and Mohammedan, and other faiths, are being forged together in one burning demand for home rule, for self-determination, for responsible government.

In 1920, by the King's proclamation, which some of us read last week, India enters this year, this decade, this generation, upon a new era of responsible government as Britain hands over, not yet in the national government, but in the Provinces, most of the subjects of government, under Indian Ministry, responsible to Indian Parliaments, to an Indian electorate, to make their own mistakes and to stand on their own feet.

The great question is, can Hinduism, can Mohammedanism, can any or all of these non-Christian religions furnish a basis for national life that will produce leaders honest, efficient, progressive, democratic—that will stand the strain of the modern world?

I do not believe they can, and I believe the one absolute need of India, of Asia, of the non-Christian world is for that Christian civilization, that new foundation for life, that unselfish Christian leadership, which can alone save these nations. And that we can give them.

I find non-Christian Indians, Hindu and Mohammedan, getting together. India is getting together politically. I find Christian India getting together to meet the new day.

When I landed in India twenty-three years ago, in 1896, I began to work among a few of these now 80,000 English-speaking college students of India. I can remember the first little group of boys. I observed the work of the spirit of God and the influence of other lives upon them.

THREE REMARKABLE BOYS

Here is an old, faded photograph of a little group of boys in India (taking a photograph from his

pocket and holding it up). Let me tell you about the first three. There was a poor low caste boy, Asaria (Az-a-ri'-ah) from a caste so humble, so low, that his people would be excluded from the temples of Hinduism—not permitted even to worship the idols in these temples. The second boy was Santiago Peria (Pe-ri'-ah). His people were among the outcast dregs of society—lower than the dogs. The dogs could go down the Brahman street, but not these people. The third boy was a poor Syrian.

When I went back this year, after years of absence, I looked up among others these three boys. I found that first boy now Bishop Asaria, the first Indian Anglican (Episcopal) native bishop. I visited his diocese and moved among some of these 60,000 Christians. I saw them on Easter Day. I saw the transformation of life. There standing with the Bishop (referring to the photograph) is a man of the thief caste. He spent ten years in prison. He was a housebreaker. He is now converted as much as Saul into Paul, as Simon into Peter. He has gone out and won two whole villages for Christ. He shepherds the flock as an honest carpenter. He earns his own wage, receives no stipend. *There is an unpaid, unanswerable witness to the Gospel of Jesus Christ;* and under that young Bishop I find 60,000 unpaid witnesses to that living Gospel that has transformed that part of India.

Take that second boy. I find him today Moderator of the South Indian United Church, uniting already in one body the Presbyterian, the Congregational, the Dutch Reformed, Free Church of Scotland, Established Church of Scotland and Basel Reformed Missions all in one, and this young man the Moderator of the Church.

Now the third boy. One night many years ago I saw him get up and go out of a meeting possessed with conviction, to wrestle like Jacob until the dawning of the day, till he had yielded his life to Jesus Christ. Then he went back to that old Syrian Church for a thousand years asleep, that had not civilized India nor saved its own country, and I find him today Bishop—the leader of the Reformed Syrian Church. He asked me to come down and speak to his people, and there I saw under the palm trees of Travancore, miles from a railway, in that simple palm-leaf pavilion erected without expense by their own hands, the largest Christian audience in the world.

I have just come from Des Moines, where many of you were. We saw some 7,000 students in that great coliseum, but in that audience in India there were more than four times as many—30,000 Christians. Down this side were 10,000 women. Down that side were 20,000 men. Here in front were the white-robed priests on the platform. Here was the

young Bishop with the head-dress of Antioch, from which he draws his authority. And I saw that great Church, reformed by a reformation as true as that under Martin Luther, for one week facing the challenging responsibility of the evangelization of their own country. All of this was being done with no missionaries among them—just an indigenous church rising with a new passion for the evangelization of their own country.

Three boys this last year led three great churches, with others, into a uniting forward movement, into an interchurch nation-wide evangelistic campaign, all pulling together. It covered eleven different languages. It worked through more than twenty denominations. The meetings were held in all parts of India. On one Sunday, out in a little mud church miles from a railway, I saw the people bringing in and baptizing, under their native pastor, 123 souls from 14 different castes, the highest next to the Brahman, the last three different thief castes—all baptized together into the one family of God, and all coming together to extend the Kingdom of God.

I saw that united evangelistic campaign sweeping over the church in India. The most encouraging thing I have seen in China and India is the spirit of a movement of personal evangelism, where the native church is itself rising to win its own people, in the leadership which they must furnish. After they had worked together for one year in the great united evangelistic campaign, the native Indian pastors of the churches came together. And on their own initiative, with no foreigners present or knowing anything about it, they called a meeting to take up the matter of union, drawing up a basis of union which we believe is yet going to make history in India and many other fields.

I have just received the resolution adopted by the General Assembly of the South India United Church, with only two dissenting votes, approving of this general plan for a union. I saw the Archbishop of Can-

terbury and leaders of England as I came through. They were deeply moved by it.

If the churches unite, it will be, so far as I know, the first time in four centuries since the Reformation that an Episcopal and a non-Episcopal body have ever united. So far as I know, it will be the first time in nine centuries that a branch of the Eastern church and a branch of the Western church have ever reunited since they were split, in 1054, over one word in the creed. And so far as I know, it will be the first time that branches of the Protestant church have come together to form one simple spiritual Evangelical Church—a part of the church universal in India.

Three boys led three great denominations in a united evangelistic campaign and in a uniting church of Jesus Christ. I am not concerned about union of denominations here. Certainly this Interchurch Movement does not stand for it. But if twenty denominations can unite for one great forward movement—an Interchurch Movement, a united evangelistic campaign in India—and if these Christians can get together in India, can not we get together here?

Now we are having an even greater challenge in this great era of reconstruction after the war than we had during the war. I remember over in the war zone as I saw a body of men charging, I heard this cry of the commanding officer ring across the field, "Keep together men. One man can't take a trench." Doesn't the call come today to the divided forces of America that we keep together, for one church cannot take the world?

The 5,000 missionaries of India today, the multiplying thousands of Christian workers in India today, the two and a half millions of the great Protestant Christian communities, would appeal to you to get together, to keep together, and to come and help us in the ends of the earth, that we may go forward as one united body in the name of Jesus Christ to bring in his kingdom.



A WHEATLESS, MEATLESS, SEATLESS CHRISTMAS DINNER AT ONGOLE. AT HEAD OF TABLE ARE REV. AND MRS. F. P. MANLEY, REV. AND MRS. C. R. MANLEY AND SON TRACY

A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

II. THE CALL



HOWARD BOWLER had come to the Far West with the conviction that his was a conquering Christ. While yet in his 'teens he had entertained the hope of becoming a missionary to Africa, but circumstances had prevented the carrying out of his cherished dream. Furthermore, his devout Christian parents, whose delight was in the Word of God and the service of Jesus Christ, had in his infancy dedicated him to God, earnestly desiring and fervently praying that he might be of great usefulness as a Christian minister. While he was still a child, very deep religious impressions were made upon his mind and heart, and in early youth he became a professed disciple of Jesus Christ. His humble prairie home, which he shared with three brothers and four sisters, had little to make it attractive to one who can see no attractions except those of wealth and luxury; yet to him it was a most delightful place. Until he was past twenty he remained at home as his father's able assistant in supporting the family. As time went on he felt a deep and growing desire to proclaim the precious truths of the gospel to others, and most of his leisure hours he devoted to the study of the Bible. With two young friends he often conducted religious services in outlying neighborhoods, and in this early ministry was singularly blessed.

A short time after his twenty-second birthday the family moved to Salt Lake City, Utah. For one year he was an active member of the East Side Baptist Church in this Mormon stronghold. While holding the position of superintendent of the Sunday School he served also as janitor of the church building. He constantly developed his talents as a preacher, speaking occasionally in the East Baptist Church and frequently for Negro churches.

Then came the Call.

He was twenty-three years of age when his pastor recommended him to a small Baptist church in Bellevue, Idaho. At one time Bellevue was a booming, bustling mining town, beautifully situated on the banks of the Wood River among the foothills of the Sawtooth Mountains. The silver and lead mines, producing rich ore, had brought many people in and the town had grown rapidly. A Baptist church had been organized and a house of worship erected. But when Howard Bowler arrived there as missionary pastor in 1894, the town was no longer booming and the church was in a life-and-death struggle for existence.

And here we find him scarcely more than a youth—they called him "the kid preacher"—confronted by problems which a minister of ripe experience might have thought impossible of solution. Would he accept or reject a call to this struggling church? He was in a frontier country where there was not a Baptist church within 150 miles in any direction. By drawing a circle with Bellevue as a center and a line 150 miles long as a radius, a tract of country could

have been circumscribed within which there were but four evangelical churches and not one Baptist church. Here was a missionary field indeed! And strange as it may seem to some—though it was not at all strange—Bowler was attracted rather than repelled by the gospel barrenness of that vast country.

"I'll accept your call," he said to the Bellevue Baptist Church, "on a half-time basis because this whole situation appeals to me as a missionary proposition."

Accordingly, he began his pastorate with the understanding that he would be allowed to preach at outlying stations every other Sunday during the summer months, and during the winter conduct revival meetings whenever he was afforded a hearing. He assured his church, however, that he would not neglect the home field, but would hold evangelistic meetings every year in Bellevue while he was pastor.

He found a home with a Christian man named George Fansler, who was living by himself in a house of two rooms. The missionary at once began to assist his friend in cooking and other housework, sharing in all the expenses of their living. But for this opportunity to "batch it" with his new-found friend, his modest salary would not have been sufficient to meet his needs. Here the Holy Spirit met him with great power. As time went on his heart opened to the people of that town, as indeed it did to the people of the whole surrounding region, in ever-increasing sympathy and love.

A FAMILY BACKGROUND

Who can deny that there were prenatal and childhood influences that largely determined young Bowler's passion for souls, his genius for hard work, and his ability to endure in the face of almost overwhelming obstacles? His father and mother, coming from England in 1869, on their honeymoon, had been induced by a real-estate agent to buy land in Nebraska, seventy-five miles from the nearest railroad. Their first crop froze, the second crop was eaten up by grasshoppers, the third crop was destroyed by a prairie fire. Their finely bred horses died. For months at a time Mrs. Bowler was left alone at the ranch while her husband worked for other farmers miles away.

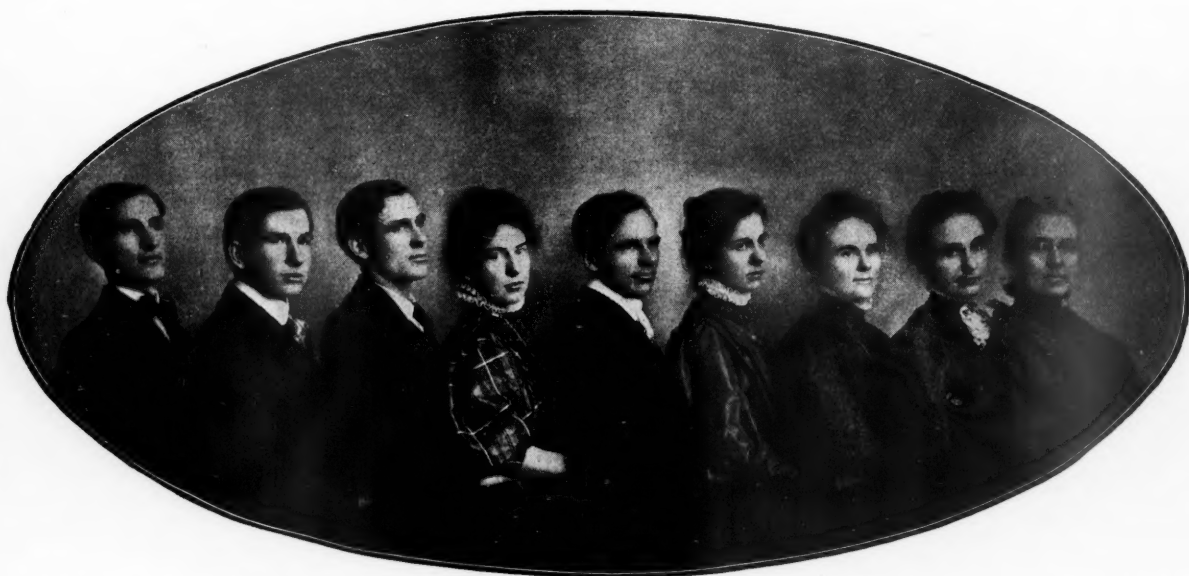
They won out! And this is to be wondered at when it is remembered that they were young, inexperienced, and wholly unprepared to endure the hardships and grapple with the perplexities incident to a homesteader's life on the sparsely settled plains of western Nebraska. They came from comfortable homes in London, then the most populous city in the world, bringing with them their little capital—hopeful hearts, undying devotion to each other, and a simple trust that God takes care of his own—and built their home on a wind-swept prairie with their nearest neighbors twenty miles away.

It was especially hard on the bride. In her mother's

home there had been at least two servants as long as she could remember. She had been educated by a private governess, and in addition to the usual academic subjects had been taught to crochet, knit, embroider, sew, and paint; her father had taught her music. With her people, she had spent every summer at the seashore. Her indulgent father, a steel contractor and money-maker, was a man of refinement who began taking his children to the art museums and concerts before they were out of pinafores. He had taught Carrie to love passionately the best in music and art. He was a musician of recognized ability. His favorite instrument was the pipe-organ, upon which he rendered such masterpieces as Händel's "Messiah" and Mendelssohn's "Elijah."

first Sunday they donned their best clothes. That afternoon a sudden thunder-shower—for which Nebraska is famous—descended, and to the consternation of the young couple the water poured through the roof in torrents. What was the trouble? Why, they had lapped the shingles with the butt-ends pointing upward so that the shingles caught the water instead of turning it. The water couldn't have run anywhere else if it had wanted to. Several of Carrie Bowler's dainty dresses, besides the one she had on, were spoiled before the trunks could be closed.

Along about the time the grasshoppers ate up the grain, this queen of the Nebraska prairies journeyed to Lincoln and sold her royal robes. The money was sorely needed.



FROM RIGHT TO LEFT: MRS. CAROLINE BOWLER AND HER EIGHT CHILDREN: IDA HOLDEN DOBSON, FLORENCE E. MCMAHON, FRANCES M. CHAMPLAIN, WILLIAM HOWARD, EDITH E. FORBES, ALBERT E., HENRY R., AND EDWIN A. BOWLER

She gave up all these things when she came to the desert, where for twenty-five years she lived the life of an exile. During the first years of her prairie life the only reminders of that former life were several trunkfuls of dainty clothes. There were silk and satin dresses which she had never worn. Only once after coming to the plains did she array herself in her bridal finery. This was for their house-warming.

The completion of the little house was a time of rejoicing. The two had been a long time getting a roof over their heads. From their slender means they had paid a carpenter to put up the framework, but as a measure of economy, and as time allowed, they nailed on the siding and shingled the roof.

Oh, yes, they shingled the roof all right. They had never seen a shingled roof in England, yet they knew that shingles were simply so many oblongs, one end somewhat thicker than the other—much more simple things than tiles—which could be nailed on quite easily. No trick at all! Why ask the carpenter for his help or advice?

Accordingly the roof was shingled, and then on the

As George Ferris of Big Lost says, "It's the stayers who make the West." For a year the only food in the Bowler home was corn meal, eaten without sugar, milk, or butter. But they never gave up, nor did they believe for a day that they would not win out in the end. And they remained on their homestead and won out in a splendid way, rearing in this home a family of children. It is a pleasure to call the roll of the members of this remarkable family. The father has been called to service in the glory land; the mother is living with her children in their beautiful homes; one son is an auditor, another a county assessor, another a private secretary, and the fourth is Howard Bowler of our story. The daughters are the wives of Christian business men, who are performing notable service in their several communities.

During these trying years it was due largely to the efforts of Edwin Bowler, the father, that a Sunday School was organized in a schoolhouse in Seward County, Nebraska. Although not an ordained minister, he possessed unusual powers as a preacher, and for four or five years conducted religious services

for his rural neighbors. As a result, several remarkable conversions among the young people of that community occurred. Among these should be mentioned two brothers, Theodore and George Leger. Theodore spent three years on the Congo as a missionary and is now residing in Midvale, Idaho, where he is engaged in efficient Christian work. George gave his life for the cause in the Soudan, Africa. After a notable service of four years as a missionary he was stricken with African fever which proved fatal in a few days. Later in life, Edwin Bowler received a call to the First Baptist Church of Shoshone, Idaho, where he carried on a significant work until his death in March, 1900. His father, John Bowler, of London, was a Baptist minister of many years' faithful service. It was ministerial stock.

THE SITUATION AT SOLDIER

Howard Bowler had been settled at Bellevue less than a month when a man serving on the jury in the district court told him of the conditions in Soldier, thirty-five miles from Bellevue. Early the following Friday morning he left Bellevue in a road cart and at noon camped in the open at Willow Creek. When he arrived in Soldier he began at once to prospect the situation and discovered that there had not been a Sunday School or preaching service in the place for two years. But in this village of less than a hundred souls he found three saloons. On Saturday he went around and announced gospel services for the coming Lord's Day. He preached in a school-building to a full house morning and evening, and organized a Sunday School.

In August the revival mentioned in the previous chapter broke out in Soldier. Eighteen persons were baptized and in November the Baptist Church of Soldier was organized with twenty-two members. One of the first converts was the saloon-keeper, before whose building the riot took place. Immediately after his conversion he gave up his liquor business and offered his building for religious purposes.

The two weeks following the riot at Soldier were trying ones for our young frontier missionary. He had never been what is known in the West as a fighting man; to seek a quarrel with anyone was utterly contrary to his natural inclination. He had learned what a riot meant. Did he have the courage to face that thing again after having seen to what extremes men's passions will carry them? When he had faced the mob that never-to-be-forgotten night, he had done so without knowing positively that the leaders would carry out their threats of violence. It was different now. The heat of the conflict was past. He had had time to think of the danger through which he had passed. He shuddered whenever he thought of the fierceness of the fight in the street. Lives might have been lost. It was little short of miraculous that he had escaped the mob's violence. For several nights in succession he lived over in his dreams the scenes of the riot. To make that thirty-five mile drive after the warning he had received was enough to test the courage of a man naturally more adventurous than he. It was a long dis-

tance. He did not know what might happen on the way. An ambush was possible in many a secluded spot.

In the meantime Lee Taylor caused the arrest of fourteen of the ringleaders, and Bowler was subpoenaed to appear in court at Hailey to identify them. He did this much against his will, for it was his desire, if possible, to win the good will of these young men. Jim Dunn, one time United States marshal, of Wood River, thought that it was a disgrace to the county that the fellows got off with light fines. He made bold to say so.

Would the threats of the twenty ruffians at Soldier deter our frontier "boy preacher" from pursuing further the work to which he had been called, or would they serve only as a stimulus to more determined endeavors? To know Howard Bowler is to know that the stirring events through which he had passed were counted by him merely as incidents in the every-day life of a frontier missionary.

When the time came to hitch up and drive to Soldier to fill his regular Sunday engagements, he obeyed the voice of his Commander. There was to be no retreat. Sunday morning found him in the pulpit facing a small but devoted body of worshipers. Quite a number of regular attendants had remained at home. And who well could blame them? Across the street from the meeting-place was a jeering, hooting crowd. Every person was marked. The whole town by this time had resolved itself into two factions—those who stood by Bowler and those who openly or secretly objected to his presence in Soldier. The issue was clearly defined. Would the church submit to the demands of the mob or stand back of Bowler? It was the crisis hour. The church's very existence was at stake, for it had no protection from the officers of the law. The local constabulary was indifferent and at no time raised a hand to make the situation more tolerable for the Baptists. The preacher's courage had a good effect, and there was no open attack.

For several weeks the pickets of the opposing faction remained on duty. The morning service only was held, as it was thought too risky to give the hostile party the advantage of darkness in which to carry out their threats. The farmers who were members of the church did not leave their buildings unguarded day or night.

By Christmas the evening service was begun. No more disturbances developed. Gradually the good will of every man, woman, and child in Soldier was regained by Bowler. For three years he continued as pastor of the growing church, visiting the field as often as his other engagements would permit, and succeeded at length in erecting a building for religious worship. This was the first church dedicated in sight of the old historic emigrant road leading to Oregon, between Blackfoot and Boise, a distance of 300 miles. The instigators of the riot came to the services, but for many weeks refused to shake hands with Bowler. Yet in time their friendship was regained, and it was Bowler's pleasure before he left Soldier to be invited and welcomed into every home they represented.

(TO BE CONTINUED)



THE EDITOR'S POINT OF VIEW

The Impossible-Possible

THAT IS THE TASK to which the Northern Baptists have committed themselves. The Northern Baptist Convention at Denver said it should be done—this namely, that the Northern Baptists should be asked to raise, in a single campaign, in cash or in pledges extending over five years, the stupendous sum of One Hundred Million Dollars, this being the minimum now shown to be necessary by the Baptist Survey Committee, and based on its Survey which covered all the missionary, educational, and benevolent interests of the denomination—everything outside of the current expenses of the churches.

The action at Denver was law for the General Board of Promotion created by the Convention as its agent. The cooperation with the Interchurch World Movement does not affect this decision one way or the other. This cooperation is counted on to be helpful by reason of the atmosphere to be generated and the widespread interest awakened by so general and unusual and significant a joining of North American Protestant forces in campaigns of great moment in this period of humanity.

While it was recognized that the time was short, yet preparations were begun at the earliest possible moment, and the idea of postponement was not considered. When at Atlantic City the Interchurch Movement decided that it was unwise for all the denominations interested to make a single campaign, and mapped out its general program on a one-year budget plan, the Baptist delegation held with unanimity to the Denver Convention's plan of one great campaign for the entire amount—and that campaign this April.

Hence, we are squarely face to face with the Impossible-Possible. Impossible—when looked at purely from the human point of view, with the mountains of difficulties and preparation and multitudinous detail rising in perspective. Possible—when seen with the eye of faith, which discerns the divine and knows from experience that with God all things are possible.

Afraid of the task? Well, that is scarcely a Baptist attitude. Fear has played small part in the denomination's history which can point to Roger Williams and Obadiah Holmes and Adoniram Judson and the long list of men and women who have counted not their lives dear in a great cause or for a great principle. No, not afraid, and not shrinking. Rather, buckling on the armor, getting ready for the contest with selfishness and indifference and all the inner forces that strive for mastery over the disciples of Jesus, so that when the final call comes for self-sacrifice and consecrated giving of time and money, there shall be no holding back, no straggling lines, no hesitating divisions.

The One Hundred Million Dollar Campaign is on—in its preparatory stages. This is the call to ac-

quaintance with the facts—the needs—the plans—the means—all that every intelligent Baptist in every church ought to know, in order rightly and conscientiously to act. The General Board of Promotion is your servant. If in doubt, write to the State Director, whose name is given on the second cover-page of MISSIONS, or to headquarters. If you wish literature, make your wants known.

The Impossible-Possible. We are going to put that first word out of Print. WE CAN—AND WE WILL.



"Smothered by Prosperity"

"Smothered by the members' prosperity" is the unusual plight of the churches in a county recently visited by Interchurch survey workers. The church-members are the most prosperous persons in the community, as is evidenced by the fact that while there are three renters to one owner in the county, there are in the churches only two renters to every five owners. High price of produce has promoted all material prosperity, but apparently material prosperity has incited the members to no new work for their church. "An awakening from indifference is needed," comments the supervisor.

We wonder if this is the only county in the United States where such a condition obtains. Prosperity and indifference may have some subtle connection, but certain it is that the two, whether found in conjunction or separate, constitute strong barriers to the progress of the kingdom of God on earth. The New World Movement seeks, as one of its aims, to supplant indifference with a lively concern, and to harness prosperity to the large plans of the denomination which has heavy burdens of responsibility laid upon it.



Neither Startling Nor Staggering

SOME PEOPLE have said that the idea of raising One Hundred Million Dollars in a single week's campaign is a "startling" proposition to put before the Northern Baptists.

Others have used the word "staggering" in connection with the proposed campaign.

The same thing was said when the Methodist Episcopal Church proposed to raise a Centenary Fund of One Hundred Million Dollars. But the Methodists responded so generally and generously that the total sum of gifts and pledges ran about a third of a million above the total asked for. Neither startling nor staggering was it to the Methodists when their whole

membership had been enlightened and canvassed and enlisted.

The same thing was said when the Southern Baptists proposed to raise Seventy-five Millions in a fortnight campaign, with only six months to prepare and perform. But the response was so generous that the total receipts in gifts and pledges ran nearer One Hundred Millions than the total asked for. It proved neither startling nor staggering when once the people had been roused to the need and enlisted for the work.

So we might go on to show how the Northern Presbyterians and other denominations put through their campaigns, after the same doubts had been disposed of.

So it is going to be with us! The task is an immense one. No sane person has any disposition to minimize it. It is a call for something unusual, unparalleled, unprecedented with us in the way of giving. But it is neither startling nor staggering when we look at it in its right proportions and relations. Information full and frank is the first thing needed, so that our people may be reassured and made ready to take their individual part in the greatest and noblest and most far-reaching enterprise which we have yet undertaken as a denomination.

The simple fact is, that if every Baptist enrolled in the constituency of the Northern Baptist Convention could be enlisted in this campaign, to the extent that each individual Baptist should give, according to his or her ability and duty—following out the scriptural principle of giving and the teachings of Jesus in this regard—the One Hundred Millions would be raised in the campaign fixed for the days of April 25 to May 2—and far above that amount would be realized.

How can we enlist the entire constituency? That is the problem. The time is short. Every one already interested will have to help spread the information and inspiration. And then each giver will have to compute that, in present conditions, it may be his duty to help make up for some who have not yet learned the joy of giving or the blessedness of personal self-outreach by proxy—sending the life-giving gospel which one cannot personally carry through the agency of a missionary messenger.

In it all, let us remember and repeat that the One Hundred Million Campaign in April is neither startling nor staggering. The only "s" we are going to deal with is the capital "S" that spells the word Success!



Where Shall You Send Your Gifts?

This is a question asked by many individuals, who do not know the new order of procedure and are perplexed in consequence.

Let us make it clear, if we can. Individuals desiring to make their gifts for missionary and other of our denominational causes, are advised that it is preferable to send the gifts to their State Director of Promotion. A list of these State Directors, with address, is given on the second cover-page of MISSIONS each month. The State Director reports di-

rectly to the General Board of Promotion. By this method the State Director is able to keep close track of affairs in his State.

If, however, the giver desires to send the gift direct to any one of the Missionary Societies, this can be done, and the Treasurer of that Society will render account to the General Board of Promotion. In any event, the gift will reach its destination. If it is a designated gift, it will go to the purpose designated whether sent to the State Director or a Society or Board. The greater convenience in accounting is secured by sending to the State Director of Promotion.

In case of church treasurers of benevolence, they will naturally deal with the State Directors of Promotion, with whom they will be in correspondence and relation similar to that with the former District Secretaries of the Societies.

NOTE AND COMMENT

Editor's new address—Editor MISSIONS, 276 Fifth Avenue, New York City.

¶ Here is a question, put by a man of another denomination, that we may all well ask ourselves: "If our Christianity fails to give us the right attitude toward, let us say, an American of black skin, is the fault with Christianity? Let us be Christian enough to tell ourselves the truth about it: Is it not our own fault, and a fault of which a Christian ought to be deeply ashamed?"

¶ The Interchurch Surveys are disclosing some highly interesting facts. For instance, that the Protestant churches of America spend three times as much for the services of their church sextons as they do for the religious education of their children. The sextons ought to feel highly complimented, and yet probably they all feel underpaid. As for parents, what shall be said for them?

¶ The Methodist Centenary has reached India, and many interesting features are being developed there. The Minute Men have been organized in Arrah, and the mission there has established a five-minute prayer period, which is observed by the Christians generally. At 11.30 each morning a bell is rung, and every Christian within sound of it engages in prayer until the second bell rings five minutes later. An unusual incident in the Meerut District was the act of a liberal-minded young Mohammedan land-owner who, after attending some of the Centenary meetings, caught the enthusiasm and made a gift of rupees sixty (about \$29) toward the fund, expressing also his appreciation of what Christianity is doing for the people of his own town. This illustrates the influence which our New World Movement may exert in our far-distant mission fields.

¶ In February MISSIONS we gave a very fine picture of some school-children in Huchow, where Mrs. J. V. Latimer is the guiding spirit, and the caption made the group one of children and "teachers." Now, there were one or two teachers there, but the rear row of interested and interesting women happened to be *mothers* and not teachers; and this was all the more significant. For when the mothers become interested, through the work for their children, then the beginning of a Christian home is in sight; and Christian

homes are the hope of the new China, as they are of our own and every other land. Look at those beautiful pictures again, and rejoice that in part through your gifts it is possible to brighten and bless the children of the world, especially that part of the world where they need all the brightness and happiness they can get.

¶ It will be welcome news to those familiar with his abilities and aptitudes that Dr. R. M. West, whose work as State Superintendent of Missions in New Jersey has been so markedly successful, has accepted election as the Executive Secretary of the new Department of Life Work created by the General Board of Promotion at Chicago. Dr. West will add strength in every way to the Council. From the first the General Board of Promotion has had his strong support.

¶ The Editor has promise of an article from Dr. Zwemer on Mohammedanism in Russia, and the work which the Baptists now have unparalleled opportunity to do among them.

¶ We heartily appreciate the many messages received concerning the new form of MISSIONS, nearly all expressing satisfaction. We are saving some of these messages for print presently. The Publication Society is doing its essential part to produce an artistic magazine, and MISSIONS can hold its head up with the best of them. But do not think you have seen the finest as yet! Watch.

¶ What are we to think when the Parish News of an Episcopal church in Brooklyn advocates moving pictures as a means of drawing Sunday evening congregations? What would the board of Bishops say to that? What a great day it will be when all our churches, through prayer and faith and consecrated zeal, seek to raise up great preachers of the gospel, men with living messages for a consciously needy humanity, and rely upon the power of the Holy Spirit working through the divinely appointed agencies of the church, instead of trying to compete with the world's showmen in providing entertainment. No church is going to be built up by the audiences attracted to it by moving picture shows.

¶ As to Philippine independence, for which a steady and able propaganda is in process, it may be said that while the Filipinos put forward a great number of facts to show their fitness for self-government, it is clear to one who has followed the development in the islands since America took charge and our governmental, educational, and missionary forces got into operation, that the propaganda literature gives altogether too much praise to the native Filipino and too little to the Americans for the reforms and improvements and present conditions. The question is, Why did not the Filipinos before Dewey's day initiate and carry out the uplifting movements that have been initiated and carried out since under American rule? The Filipinos were there, had been there for centuries, and the Roman Catholic Church was there in control and had absolute opportunity to educate and develop the people. We should prefer to take the judgment of Bishop Brent and of our missionaries as to the wisdom of setting the Filipinos up in self-government and leaving them to their own devices. Politicians are less likely to be disinterested than the missionaries.

¶ Are you familiar with the names of the denominational movements? Taking the Interchurch World Movement as inclusive, we have the Northern Presbyterian New Era Movement, the Episcopal Nation-Wide Campaign, the Congregational World Movement, the Northern Baptist New World Movement, the Progress Movement of the Reformed Church in America, and we know not how many others.

Movement has certainly become a significant word in the twentieth century church vocabulary. It has superseded largely Drive and in part Campaign—not in fact, but in name. The Episcopal and Congregational movements, by the way, are for \$50,000,000 each; the Presbyterian goal was \$85,000,000, we believe; and our Baptist goal in the North is \$100,000,000. The Methodist Episcopal Centenary Movement is not included in the list above, because the five-year pledges have been already made, amounting to about \$135,000,000, while \$100,000,000 was the original asking. These are great days, surely, of planning and asking and giving. But when we think of the cause that inspires it all, and the human need and divine obligation involved, we ought to thank God for vision at last, take courage, and press forward.

¶ In writing of the successful campaign of the Southern Baptists in the *Watchman-Examiner*, Prof. A. T. Robertson, of Louisville, says: "It is hard to believe that the old days of Hard Shellism will ever come back. . . We have bragged of our orthodoxy. Now it is time to show that deeds can match words. Money is to be made to talk for Christ—money and men—for the upheaval of the young people who are offering themselves for service is a real phenomenon." He also says "The pressing demand is education of our people that the great lessons of the campaign may stick." Sound words.

¶ Dr. Charles H. Sears, for twenty-one years connected with the Baptist Extension Society of New York City, has become head of the coordination branch of the New Americans Division. This does not affect his relation to the Extension Society.

¶ Baptist ministers who receive the appeals of the so-called "Friends of Freedom for India" will do well to take with plenty of allowance the statements made in a plain propaganda directed against Great Britain. The names of the men on the official board are enlightening to those familiar with events of the past few years. The real friends of the people of India will not give money to this organization, which employs specious phrases while it seeks to foment rebellion against a friendly country. Our ministers are no more likely to take their instruction from this source than they are to invest money in the bond schemes of the Sinn Fein agitators.

¶ "The most astonishing thing has been the discovery of men and of hidden forces among us," says Prof. Robertson. "I can well recall the time when a man thrilled Southern Baptists several years ago by giving \$5,000 to foreign missions. It was considered to be amazing liberality. The other day in Memphis a man who had hitherto taken little interest in church affairs subscribed \$400,000 to the campaign. A number of churches subscribed \$500,000 and more, and a very considerable number went above \$100,000." These are pointers for our own campaign.

¶ Note the change of address to what promises to be a home for some years to come, at least. The new location is in the building known to New Yorkers as the Holland House, a hotel famous for its conservative clientele. Situated at Fifth Avenue and Thirtieth Street, with the Marble Collegiate Church as its only neighbor on the Fifth Avenue front of the block, the location is one of the most accessible and desirable in the city. Let 276 Fifth Avenue begin to fix itself in your mind as the home of Baptist activities in the metropolis. In making a personal visit, it will be convenient to remember Thirtieth Street as the junction with Fifth Avenue. The editorial home of Missions is with the General Board of Promotion.



1. TYPICAL OX CART, NICARAGUA, AND PASSENGER COACH
2. MOUNTAIN VILLAGE ON THE RAILROAD IN COSTA RICA
3. COUNTRY CHAPEL IN CUBA, IN THE EASTERN SECTION

A Tour of Visitation

Dr. L. C. Barnes and Rev. C. S. Detweiler, of the Home Mission Society, left on January 27 for an extended trip through Central America. They planned to stop en route for one day in Havana, where they hope to have opportunity to confer with the missionaries of different denominations concerning the plans for cooperative work in Cuba. From Havana they go to Cristobal, Canal Zone. From there it is but a night's run to Port Limon, Costa Rica. Crossing Costa Rica to the Pacific Coast they will then sail to the southern port of Nicaragua. They visit, in turn, our important stations in that Republic and hope to bring new courage to our lonely missionaries there.

From Nicaragua they proceed to Honduras, to survey for the first time the leading cities of this Republic and decide upon the location of two new mission stations. Already there are two new missionary couples designated for this field, the first of whom will be ready to go out by the middle of March. From Honduras the travelers plan to go to Salvador, where we have a larger and older work, and where there are three missionary families waiting to welcome the visitors and show them over the fields. From Salvador they proceed to Guatemala City, to take part in the Central American Interdenominational Regional Conference to be held March 25-29. There they will meet the new missionaries for Honduras and be able to advise them concerning settlement in their new field. After this important conference they expect to return home, reaching New York about the 8th of April.

The conference at Guatemala City is one of a series of interdenominational conferences attended by missionaries from all over Central America and by officers of the three boards at work in this republic—Presbyterian, Baptist, and Methodist. It will be an important meeting, and it is hoped that plans will be laid for the enlargement of the work in Central America in every direction. On another page we give some very interesting pictures of Central America, Cuba, Mexico, and Porto Rico, in addition to the three interesting reproductions on this page. The ox-cart tells its own story.

Primitive Fields for Missions

The photographs reproduced on this page are from the fine collection which Mr. Myers is getting for stereopticon slides and the lecture series for both home and foreign missions. The mountain chapel in Cuba is a center of attraction for miles around. Where life affords little variety in these secluded regions, the missionary has full opportunity.

Promotion Through Eye Gate

BY H. S. MYERS, SUPERINTENDENT

IT is estimated that about eighty per cent of our knowledge comes to us through the eye, and the work of this Department is to take advantage, for the cause of missions, of the ease with which we learn the things that we see.

Two new lectures have been prepared, entitled "The Baptist World Challenge Abroad" and "The Baptist World Challenge at Home." These are based on the Survey presented at Denver. It has thus far been impossible to manufacture enough sets to take care of the demand, but as rapidly as they can come from the manufactory, they are being sent to the depositories and to some of the states that have no depositories. These lectures are having an unparalleled success in bringing to the minds of the people the real message of the Baptist opportunity at the present time.

A new lecture on Alaska, written by Mrs. Anna Nelson Ransier, formerly a missionary among the Hopi Indians, has been prepared. The slides were colored under her own direction after a trip to Alaska, and this lecture is now ready in the depositories.

A new lecture on Americanization, entitled "Immigrants All," has just been written by Miss Alice W. S. Brimson, the Americanization Secretary of the Woman's Home Mission Society. The pictures were very carefully selected, and colored by the same artists who have colored the Survey lectures, the Methodist Centenary lectures, and The Interchurch World Movement lectures. It is now expected that this lecture will be ready in March.

LECTURES ON OTHER FIELDS

The Home and Foreign Mission Societies have turned over to The Board of Promotion their negatives, lectures, and miscellaneous slides. The lectures have been left in the same depositories in which they were placed by the Societies. Some of them are now being revised. Plans are being made for new lectures, and it is expected that this Department will grow as rapidly as possible until we can adequately present all of our Baptist work in this manner.

The list of lectures now ready comprises fifty-two subjects, Home and Foreign, on all the Baptist fields. The rental of all the lectures, except the Survey lectures, has been placed by the Administrative Committee at \$2.00 for each rental plus the express or parcel-post charges each way. This charge is still lower than the charges on similar lectures furnished by many other agents, and is as low as the charge of any agency which produces the same high quality of work. A catalog will be gladly sent on, writing to the Stereopticon Department of The General Board of Promotion, giving notes on each lecture, and the list of depositories at which the lectures are located.

AS TO NEGATIVES

The thousands of negatives that were turned over by the Mission Societies are being gone over very

carefully, cataloging is being completed, and the negatives stored in fire-proof vaults, easily and rapidly accessible for photograph or slide.

Mr. Herbert J. Vinton, of Burma (a brother of Rev. Sumner R. Vinton), has been granted a leave of absence by the Foreign Mission Society for special photographic work, and is now taking pictures in South India, Bengal-Orissa, and Assam. These negatives will come to New York and be made available for all future work. We anticipate several hundred excellent pictures similar to those which he took for the Methodist Centenary when he was returning to Burma two years ago. Arrangements have already been partially completed for a special tour of China, Japan, and the Philippines for other negatives, and it is expected that in the course of time we will have an adequate supply of negatives for every mission field. Every week brings negatives or pictures into the office from some of our Home Mission fields. It is not difficult to get good pictures when it becomes known that they are wanted and will be helpfully used.

A GOOD STEREOPTICON A NECESSITY

Many a good stereopticon lecture has been spoiled by a poor lantern or an amateur operator. We have made arrangements to act as the agent of Bausch and Lomb for the sale of the Balopticon, the best stereopticon we know for the average church. Circulars advertising these Balopticons will be mailed to pastors as rapidly as possible. We submit that every Baptist church should have a stereopticon, and should have the best that it is possible to get. All kinds of statements can be made through a stereopticon. A new device makes it possible to write with a typewriter on special preparation, and in a few minutes make a slide. One of our churches at least is considering the presentation of salient parts in its treasurer's report at its next annual meeting. We should avail ourselves of this very efficient apparatus.

SOMETHING NEW: EASEL LECTURES

The Home Mission Society was the pioneer in the preparation of these lectures. The Easel Lectures are composed of twenty photographs, sixteen by twenty, mounted on cardboard, packed in a strong shipping case with a typewritten lecture. They are sent out to Sunday School classes, mission societies, and other small gatherings; and the pictures, one by one, can be placed upon an easel as the manuscript is read. Consideration is now being given to the preparation of other Easel Lectures. Those now ready are as follows: Porto Rico, Cuba, Mexico, Central America, North American Indians, Church Edifices, and The Frontier. There is no rental fee charged for these lectures, but the express each way is to be paid by the organization using them. Their success has been very gratifying. Teachers of difficult classes will find them a boon.



The pansies are in bloom, and teacher says we may pick them.



Miss Mead looks out of her window and smiles at us.



We run and give her some flowers. "Sensei, here are some posies."



Miss Camp has put on Japanese clothes; we love to see her in them.

These are Life Studies from Miss Lavinia Mead's Kindergarten in Osaka, Japan

FIX IN MIND THE DEPOSITORIES

You can write to Stereopticon Department, General Board of Promotion, at any of the following depositories: 276 Fifth Avenue, New York City; 715 Ford Building, Boston, Mass.; 1701 Chestnut Street, Philadelphia, Pa.; 1705 Seventeenth Street, Parkersburg, W. Va.; Granville, Ohio; 729-730 Occidental Building, Indianapolis, Ind.; 417 South Dearborn Street, Chicago, Ill.; 2969 Vernon Avenue, Chicago, Ill.; 1717 Wells Street, Milwaukee, Wis.; 420 Valley National Bank Building, Des Moines, Iowa; 407 Evanson Building, Minneapolis, Minn.; 3524 Lafayette Avenue, Omaha, Neb.; 918 Kansas Avenue, Topeka, Kansas; 405 Tilford Building, Portland, Oregon; 313 West Third Street, Los Angeles, Cal.

LET US HELP YOU

This Department plans to continue to assist the churches by the furnishing of up-to-date manuscripts prepared by denominational leaders, and slides manufactured by the best manufactory in the United States, with some slides to be colored by the best colorists of Japan, in order to enable our people to see for themselves the success of the work which they are conducting. We ask for continued cooperation, criticism, contributions of negatives and pictures of leading men and women, churches and institutions, in order that our files may be complete; and we are grateful for the thousands of negatives and pictures that have already been contributed in the last few months.

You can imagine what lovely slides they will make, with the Japanese coloring. The pictures on the pages preceding and pages following are from Mr. Myer's collection



We like to play on the sensei's (teacher's) doorstep.



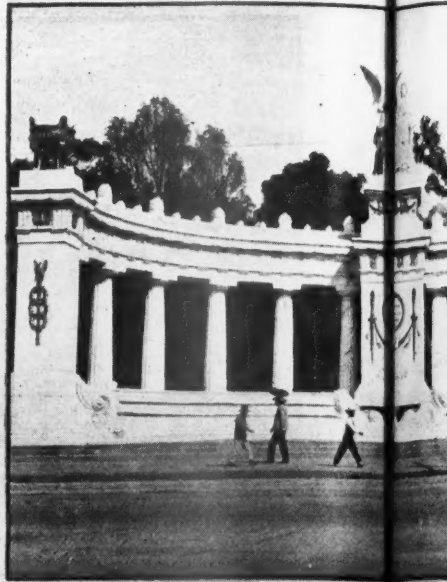
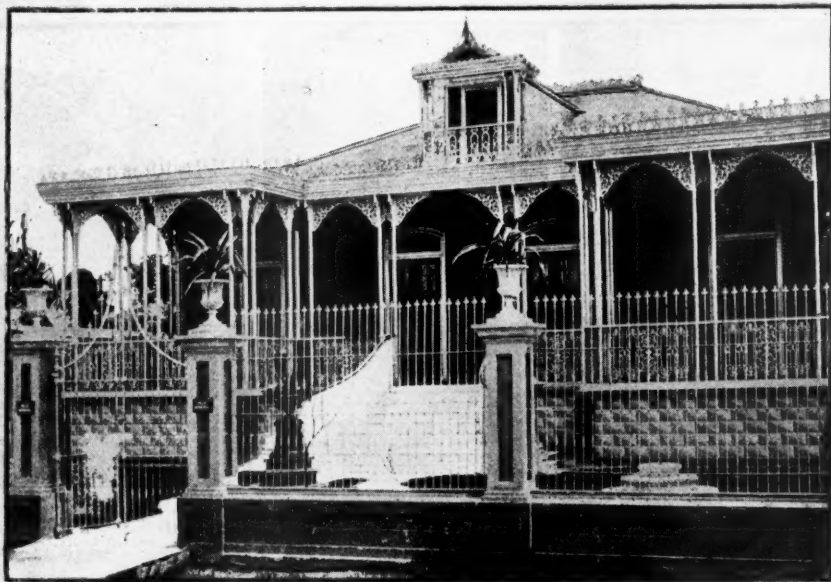
Sometimes our granmies bring us to kindergarten.



Or our little nurse with baby brother on her back.

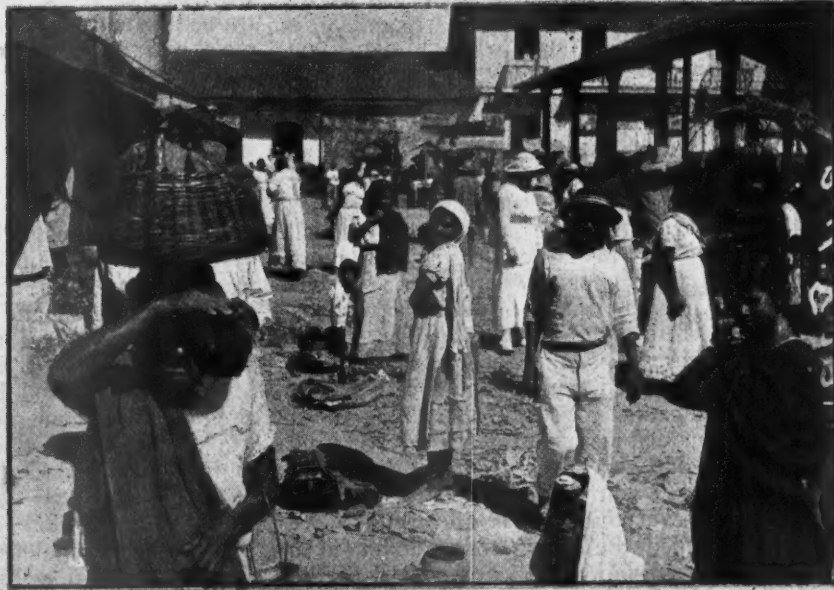
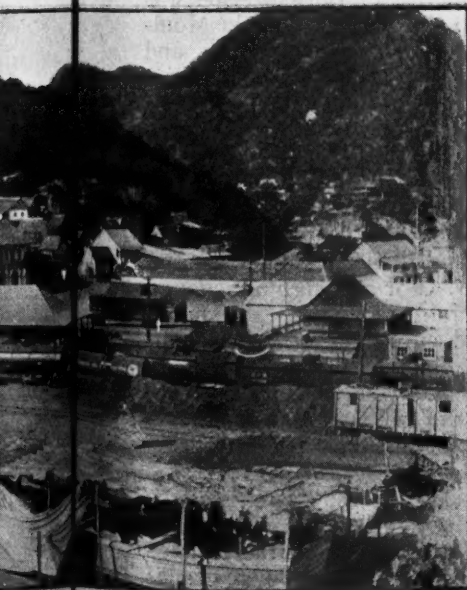
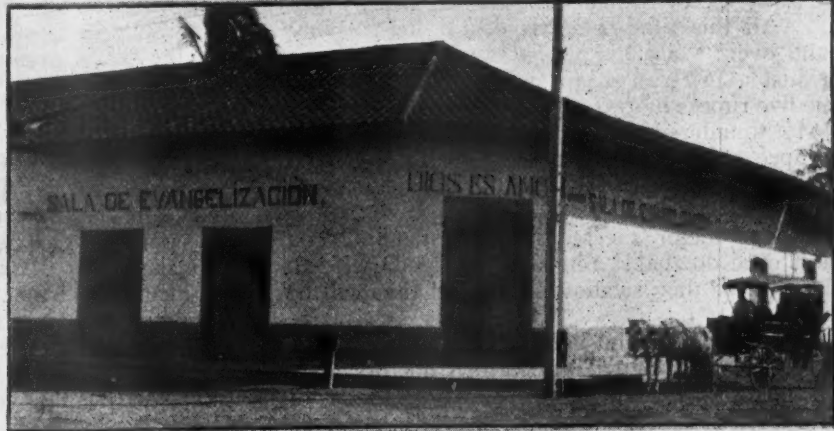


Miss Mead calls us "Two kindergarten scamps."



- (1) PRIVATE RESIDENCE IN SANTURCE, PORTO RICO
- (2) REV. JENARO MARCHAN, PASTOR IN PORTO RICO, AND FAMILY
- (3) STREET IN BARROS, PORTO RICO—A HILLSIDE VILLAGE

- (4) MONUMENT TO BENITO JUÁREZ, MANZANILLO, MEXICO
- (5) VIEW OF PUEBLA, MEXICO, WHERE C
- (6) MANZANILLO, MEXICO, IN THE MOUN



UNITO JUAREZ, MEXICO CITY
MEXICO, WHERE OUR HOSPITAL IS
MEXICO, IN THE MOUNTAINS

(7) WATER FRONT, ATTQUISAYA, EL SALVADOR
(8) OUR RENTED CHAPEL AT MANAGUA, NICARAGUA
(9) MARKET SCENE, MANAGUA, NICARAGUA

Where You Swallow Beads

BY MARGARET T. APPLEGARTH



HE five heathen doctors stood up against the wall and looked rather sheepish, while the provoked and disappointed husband taunted them: "I have paid you many good rupees," he raged, "and what have you done for her? Five of you! Bah! One by one I called you in and you promised big promises—but what have you done?"

They all spoke up at once: "Did I not sprinkle powdered bark all over her?" Another yelled: "You forget the incantations I wailed over her," while a third doctor said: "And what about my application of green leaves? And didn't I forbid her eating rice or vegetables or drinking any liquid?" The other two doctors shook all over with anger: "Didn't I chant and chant and chant?" they screamed; "didn't I drive away the evil spirits from her as fast as possible?" All this time the first doctor kept saying over and over: "See here, what can you expect of us for just a few rupees apiece? Now if you will give me five rupees more I solemnly swear I can——"

"No!" thundered the husband sternly, "not another rupee or another anna do I give any of you until I call in the Christian doctor, that little white woman——"

A heathen doctor sneered in amusement: "You wouldn't dare do that! She will take your wife to the place where they swallow beads and that will be the end of her!"

"Beads?" asked the husband curiously.

"Yes, beads!" gloated the heathen doctors gleefully, "imagine swallowing hard white beads or wicked red ones or horrible brown ones! I have seen them with my own eyes, and your wife will surely die!"

"Yes! Yes!" they all agreed, "she will die. You will see! Just give her an everyday necklace to swallow, it won't hurt her nearly as much as the Christian's beads."

The husband laughed mockingly: "You are so eaten up with jealousy at these Christians that none of you can talk straight. The little white woman has worked wonders with the little hard things you call beads, so I shall call her in and see if there is not more magic in them than in your powdered bark or your incantations or your application of green leaves."

But when our little White Doctor walked in and saw those five scornful heathen quacks against the wall she shook her head regretfully: "Either they go, or I go! We cannot all stay!"

The husband nodded his head toward the door and the five men filed out with angry gestures. Presently our doctor said: "If you will bring her over to my hospital I am sure everything will be all right!"

Great doubts filled the young man's mind, even after he saw the substantial teakwood walls of the Ellen Mitchell Memorial Hospital and admired the neat white rows of beds full of calm, comfortable-looking patients.

"I have very little money left," he said, "I had to spend so much on the other doctors. This is such a fine place—I cannot afford to have her here long. A few hours perhaps, or possibly half a day. Will that be long enough?"

"Oh, no, no indeed!" sighed the doctor, "a month or six weeks will be nearer right. Your other doctors starved her, and startled her, and kept her so wrought up that she must be quiet and calm as possible. But as for money, we are not grasping here. It is God's hospital and we charge only what our patients can afford, so you must not worry. We are going to take every care of her."

"It is more than I can understand," he kept saying to himself, "this place where you swallow beads is certainly wonderful."

Day followed day and week followed week, and he did nothing but ask questions. He soon learned about the beads, of course—mere pills that melted in your mouth. He learned the reason for such surprising cleanliness, and listened open-mouthed when he heard about germs and finally saw one through a microscope! Evil spirits seemed ridiculous indeed, when you once saw life from this Christian angle. Almost any day he could be seen listening to gospel stories; but the day he learned why the hospital was called the *Ellen Mitchell Memorial* he went home thoughtfully, and that evening he said to his parents and relatives: "Here is a strange story for you: At fifty is not a person ready to lay down the rice-bowl and die? Are not the best of the years then over forever? Let me tell you of this Ellen Mitchell, for she was fifty and old enough to be a grandmother when she came from America to Burma. She was trained to be a doctor, so she took a house in Moulmein where she sat down and treated our sick, and helped new Burman babies to see the light of day. She had 419 patients in her second year, and ten of these she even took into her own home and cared for—I ask you, would a Buddhist do that for strangers? The next year she was not tired of loathsome sicknesses, for she had *twenty-three* patients in her little home-hospital, and a few years later she had *fifty-four* in that house, and thousands outside. But was this all she did? No! For although old enough to be a respected and idle grandmother, she toured through the jungles and cured the sick in far-off villages; she cared for four Christian schools in Moulmein, too; and like all you women she managed her own home and did her own marketing."

The women relatives wagged their heads approvingly: "How marvelous!" they agreed.

The young fellow nodded eagerly: "That is a true word," he said, "and I am convinced that no one but a Christian could find love enough to do all these things she did. For new babies, possibly an own grandmother would consent to be tired and anxious for a few weeks without grumbling; but for the babies of utter strangers, would she open her house all the year

round and spend sleepless nights caring for squawling infants? Moreover, when she was seventy, and of even greater age, she started a leper asylum, and I ask you again, do we Buddhists care what happens to lepers? Do we not shudder and pass by quickly in

disgust? Yet with her own hands she cared for them tenderly in a bamboo hut; and with her own lips she begged for money to build a better shelter."

"Marvelous!" the relatives murmured in a chorus. "She deserves great merit from her God."

SURELY YOU WILL WANT TO READ THE OTHER STORIES IN THIS FINE SERIES, SUCH AS "THE BOTHERSOME BABY," "THE GOD OF THE PILL BOTTLE," AND "THE HAUNTED TOOTH." SEND FOR THEM TO THE FOREIGN SOCIETY



WHEN DR. NEWMAN AND MISS SMITH WERE MARRIED IN CHINA, THIS IS THE WAY THEY WENT HOME FROM THE WEDDING IN STATE

Christianity China's Only Hope, Says Lim Ti Chin

A CHINESE student, Lim Ti Chin, in a recent letter, shows clearly that the educated Chinese are realizing the need and value of Christianity in solving the problems of their own country. Lim Ti Chin is a graduate of Swatow Baptist Academy in South China, and is now attending the Yale College of Medicine in Hunan Province. He says in part:

"I spent my summer vacation at Mokanshan in a happy way. Every Sunday I attended the foreign service and also prayer-meeting. Besides, they also had their discussion meeting on different subjects. The most striking to me was their discussion on our Chinese students' patriotic movement. They show their sympathy with the Chinese students. This shows that they pay much attention to look at China, they love China, and they like to help China. The spirit which they show is the very spirit of Christianity. Having that opportunity to contact with those people, my heart is full of joy, and it seems to me that there is a great hope in future China. Besides, there were also many Chinese college students who came from different schools. I had a good time to get along with them. We Chinese students also organized a student association, trying to teach our fellow countrymen how to love our country, how to be republicans by getting liberty, and how to get liberty by knowing the truth and something concerning the public hygiene too.

"I am in great lack of chemistry and biology, therefore I cannot enter into the second year of pre-medical course. As to English and mathematics, I find that they are quite easy to the graduate of Swatow Academy, and I am proud to say that our academic standard is pretty high.

"The more I travel along my country the heavier my responsibility I feel toward my country. In traveling along the Yangtse River I actually perceived that our country, China, is very rich as regards extent of territory, fertility of soil, and salubrity of climate. The only thing we lack is the improvement of hearts. *Unless we bring forth the light of Jesus Christ there can scarcely be any hope.*"

Dr. Catherine L. Mabie of Congo Land

FROM "MINISTERS OF MERCY," BY JAMES H. FRANKLIN, D. D.

WHEN the missionaries first made their way up the Congo, they found an unpromising people—the dark-brown negroes of the great Bantu tribes. These objects of missionary effort were low in the scale of human progress, being among the most primitive of the primitive races. They had never even dreamed of a written language, and they were scantily clothed. Many women wore heavy brass collars weighing twenty-five pounds or more. These collars were slipped over their heads when they were girls. When they became women, the burdensome decorations could be removed only by cutting the collars with files. In sections where cannibalism prevailed, men's teeth often were filed to sharp points. Slavery was common. Polygamy was popular. A great chief might possess scores, or even hundreds, of wives, some of whom very likely would be buried alive with his dead body. The unseen world was full of evil powers, and the hope of the people was in fetishes, which they believed would ward off the evil spirits. There was a god, Nzambi, but he was far off and cared nothing for them. They believed him cruel too, since the forces about them seemed cruel. Why should they themselves be otherwise?

Was it strange, therefore, that the American visitor to the mission station, four hundred miles up the Congo River, after seeing such creatures slipping into their small, dark, grass houses, should recall Darwin's words, "You might as well try to convert cattle." That night, on the mission compound, which lies between two Bantu villages, he fell asleep with strange pictures floating through his brain. And with the pictures came the words that would not down, "You might as well try to convert cattle!"

But the next moment, apparently, there was more evidence that must be considered. It was again daytime. The visitor was awakened by singing in the chapel beyond the cocoanut palms and banana trees. The words were strange, but the tunes were familiar: "We Have Heard the Joyful Sound, Jesus Saves"; "Jesus, Lover of My Soul"; "Nearer, My God, to Thee."

And they did more than sing. Two hundred members of the church worshipping there were supporting sixteen of their own number as teachers and evangelists in the villages of the hinterland. It had been only a third of a century since Stanley passed that way the first time, and not as long since the missionaries had begun their work in Congo.

Among such a people a young American woman felt called of God to spend her life. And she had no doubt as to her divine call. When she applied for appointment to the Woman's American Baptist Foreign Mission Society, she was asked if she was willing to go where her services appeared to be most needed. She wrote frankly in reply, "With the Master's clear call to Africa ringing in my soul, I cannot, dare not, go elsewhere."

This young woman was Dr. Catherine L. Mabie, the daughter of John S. and Catherine L. Roe Mabie, who were living at Rock Island, Ill., when their daughter was born. Before taking up the study of medicine at Hahneman Medical College, Chicago, where she received her degree, Miss Mabie had taught for two years in the public schools of that city, an experience which helped to prepare her for the demands that would be made on her in later years in assisting in the development of the educational mission work in Congo. Soon after the completion of her studies, she was on her way to Africa.



DR. CATHERINE L. MABIE—A HEROINE OF THE CONGO

The voyage to Africa, in the summer of 1898, was a trying experience for the rather timid young woman. The steamer "down the West Coast" was not comfortable, with the captain and many of the passengers drinking to excess every night. Then there was another and a harder experience. At Sierra Leone, the first port of call on her voyage to Africa, the native boys, in their scanty clothing, came scrambling up the sides of the steamer, from their canoes, like so many black ants.

"It struck me squarely between the eyes," she wrote. "Could I ever really care enough for these people to live among them, and serve them, and be

to them in my measure what Jesus was to the people among whom he lived? For days I was blind. I knew perfectly well that, unless I could so care for them, I might just as well turn around and go home, for only so could it prove worth while to plant myself among them."

Upon her arrival in Congo, she was assigned to Banza Manteke, where some years earlier there had occurred a very remarkable religious awakening

to nothing in the way of a hospital. She realized however, that the work would have been done better, from the professional view-point, and possibly more people might have been treated, with proper equipment. Still, difficult operations were performed in "the little tin hospital." Hundreds came there for help. Among them was an old chief, badly lacerated by a buffalo he had wounded. His girl-wife was charged by a jealous older wife with having cast an evil eye on the fetish when she fastened it to the old man's wrist as he left his home to hunt the buffalo. When fever set in and his mind began to wander, the witch-doctor of the village bled him "to let out the evil spirits." Meanwhile, little Nsimba, the chief's nephew, recalled that in one of the market-places he had heard of the white woman doctor at Banza Manteke who had done wonderful things for the sick and wounded. Perhaps she could help his uncle. The chief was willing to make the experiment. So they placed him in a red blanket tied to a bamboo pole, and, with all his wives and relatives, he was taken the several days' journey to the mission hospital. At first it seemed as if he could not live, but in time he was well and able to return to his own village. And little Nsimba was left behind with the doctor, to attend the mission school and to learn to dress wounds.

The people came great distances for



DR. MABIE HOLDING AN OUTDOOR CLINIC FOR BABIES

among the natives, under the preaching and living of the Rev. Henry Richards. When she sat at the communion table for the first time, with four other missionaries and five hundred black people, decently clothed and rejoicing in a religion that cast out the fear of evil spirits and death, she received her spiritual sight and realized that she cared enough to stay. They would soon understand that she "cared." Perhaps they would come to know that Nzambi (by which name they alluded to the Saviour) cared, for she claimed to be Nzambi's servant. In time they did come to know, and they called her "Nzambi's Doctor," a title given to more than one medical missionary in that land of fear, sickness, and death.

Doctor Mabie found no well-appointed hospital at Banza Manteke. A small wooden dispensary had been erected at that place by an earlier medical missionary, Doctor Leslie. Nearby there was another small building with wall and roof of corrugated iron—two bare rooms, by courtesy called a hospital. But she did not wait for better equipment. Year after year she made use of what she had, and gave a striking example of what a doctor can do, as physician and religious teacher, with next



THE LITTLE TIN HOSPITAL THAT SERVED GOOD PURPOSE

treatment, often expecting immediate relief, or to be able to take home next day sufficient medicine to insure recovery. On a busy day, before the bell announced the opening of the dispensary, the crowd gathered—men, women, and children—all carrying jars, cups, tins, or bottles, seeking medicine for them-

selves or their friends. Occasionally one would bring a dozen receptacles, from as many sick people in his village, and be able to tell little regarding the ailment of any one of the sufferers. Often, to the native, medicine and magic were synonymous; hence the "medicine-man" or witch-doctor of Central Africa. The native African attributes all physical suffering to the work of demons. Persons suffering from epilepsy and insanity are thought to be possessed of evil spirits. Was it not like this in the days of Christ?

The natives have a few astonishing remedies of their own; for instance, in certain cases the flesh is cut or blistered; in other cases, red pepper is blown into the nostrils or eyes. Aching teeth are dug out. But the witch-doctor is the chief reliance in sickness; and since the native "medicine-man" is supposed to deal chiefly with the spirit-world in relieving sickness, he is the nearest approach to a religious teacher, so the medical missionary finds a field peculiarly prepared for spiritual work. Into such a world of superstition and intense fear of death went the medical missionary, healing the sick and "looking death squarely in the eyes and holding him at bay."

SOME THINGS WELL DONE

Doctor Mabie has done her part in driving out smallpox, which was once a dreadful scourge everywhere in Congo Land. The Belgian Government gladly furnishes all doctors with vaccine. Doctor Mabie has done her part in teaching the natives that the "sleeping sickness," which has carried off millions of persons in Central Africa, may be avoided if one escapes the bite of the tsetse fly, and a wide campaign of education in this matter has been conducted in the villages. She has done her part too, in teaching the people how to combat tuberculosis; and, with a woman's heart, she has done a great deal to relieve persistent skin disorders in little children.

But her chief interest in these people is in their deliverance from their spiritual disease and bondage. "To make God near and dear to those afraid of him" is the object of her service. Medicine and surgery are parables through which she seeks to interpret the love of Christ. What could be better than to teach such children of the hill and jungle that God is love, and that no one should be afraid of him?

EXPERIMENT STATIONS FOR THE PROPAGATION OF CHRISTIANITY

From the beginning of her work, Doctor Mabie regarded the dispensary and the "little tin hospital" as experiment stations for the propagation of the Christian doctrine. Back to their villages the patients went, disseminating new thoughts, the very newest and strangest of which was that Nzambi is loving and merciful, and never far off from those who seek him. Every night these new thoughts were talked over as darkness settled over Africa, and returned patients repeated to their neighbors around the village fire the wonderful new messages that regenerate hearts and transform lives. And since personality, rather than material equipment in itself, is the needful power, Doctor Mabie gave her-

self, happy in the consciousness that she might be like a spring in the desert, imparting life to others. She found a bright side to her lack of equipment, since a good hospital-plant with a large body of patients would have made it impossible for her to do work in other settlements. The village work and cross-country tours, with native assistants, gave opportunity to heal the sick and to relieve hearts of the terrifying fear of the unseen.

Since there was no appropriation from the board to cover the expense of country tours, the doctor decided that the people of every village desiring a visit should furnish transportation for her and her supplies. This they always did, cheerfully. Eight porters were required for hammock, bed, small tin trunk, chop-box [food], and medicine-chest. A tent was not needed, for usually the best grass hut in the village was made ready for her. She always traveled overland, in a hammock suspended from a long bamboo pole resting on the shoulders of two or more strong porters. This is the only practicable mode of transportation in many sections away from the watercourse, where there are no roads except the narrow, rough paths that are at times overhung with the tall elephant grass, twelve feet or more in height. In many hundreds of miles of travel, by hammock and canoe, Doctor Mabie never had a serious accident, and she never received anything but considerate and courteous treatment from native carriers and paddlers.

HOW THEY GIVE IN CONGO LAND

Some days, while abroad on her missions of mercy, there was scarcely time to eat. Many sick persons were helped who never would have made the long journeys to Banza Manteke. The day-schools in the villages, supported by the mission, were inspected. The native Christians were encouraged to give of their means for the support of preachers and teachers from their own ranks as missionaries to other villages. Often the response was large indeed, considering their small earnings. If they could do no better, they brought baskets of peanuts from their gardens, and the peanuts were converted into money. Of one of these demonstrations of missionary enthusiasm, at the close of a five-day conference, the doctor said:

"How I wish you might have seen the response. In many a day my heart has not been so cheered. Old and young, with shining faces, brought their gifts and cast them into the Lord's treasury. Little children crowded around with their little baskets of peanuts; one mother with month-old twins came up with one baby in each arm, a cup of peanuts in each hand, the babies' first gift. The audience sang one hymn after another, while many went to their houses to bring over and above what they had purposed giving. When we arose and returned thanks for the willing hearts, there were sixty-five francs (about thirteen dollars) in the pastor's hands. All over the town little groups were singing for an hour or two after the service. These francs, plus the free transportation, equal to sixty more francs, were over and above the pledge contributions. Weary but happy, with my voice quite gone, I prepared for the

return journey on the morrow. Opening 'My Counsellor' to the day's lesson, I read 'Thy people shall be willing in the day of thy power. Is not this his day?'"

THE TRAINING WORK AT KIMPESE

Doctor Mabie never lost her love for teaching. She saw too, that in a land like Congo, where the climate is peculiarly trying for white persons, it is of the utmost importance that the natives be trained for leadership. So when she was invited, in 1911, to become a member of the faculty of the Congo Evangelical Training Institution at Kimpese, a small place about a hundred and fifty miles from the coast, the opportunity seemed in keeping with her preparation, qualifications, and convictions. There were numerous village schools of low grade, and boarding-schools also, at the principal stations. But an institution was needed for the training of native teachers, preachers, and other leaders. Such a school had been established at Kimpese, the American Baptists uniting with the English Baptists in its support as members of the faculty. Doctor Mabie seemed especially qualified for work among the wives of the students, as well as for general duties and medical service.

For three years at Kimpese the entire families of the native leaders are under cultivation—spiritually, mentally, physically. Classes are held for five and a half hours in the morning. Afternoons are given to industrial training, gardening, and a school for children in which teachers receive practical instruction in methods. The evenings are given to study. The women attend classes for three hours a day. Emphasis is placed on the industrial features. Doctor Mabie gives much attention to physiology, sanitation, and hygiene. She endeavors, also, to enable the families to establish, in their own villages, homes which, in the care of children, the protection of health, industry, and Christian living, will be models for other natives to copy. The mothers are given opportunity to see how the doctor cares for them, and how babies should be tended in a land where,

largely on account of improper diet, infant mortality is high. Hundreds of practical things, including "first aid" and nursing, are taught these women, which they, in turn, can teach others in villages that the missionary will never visit. The families trained at Kimpese will be the leaders in their districts.

Stated in practical terms, the school at Kimpese attempts to confer the following benefits on the women students: To make them better wives and mothers, more companionable and helpful in their husband's work as teachers and evangelists; to acquaint them with the causes of simple diseases prevalent in the towns, and the care of babies and young children, among whom the death rate is appalling; to give them simple, sane, dietary rules, and better ways of home-making, gardening, and sewing; to give them a working acquaintance with the gospel, some old Testament stories, and also other stories suited to the understanding of children; to give them simple, practical instruction in their duties and privileges as Christian members of the community and church; to instruct them in primary school teaching; and to train some of the more promising as neighborhood nurses.

In September, 1918, Doctor Mabie, after a visit to her native land, sailed again for Congo, with other missionaries, braving several submarine zones on the long journey to Africa by way of Europe. When asked at that time for information for use in this volume, she modestly replied in part: "Really, there is nothing to tell. My work has been within very narrow limitations and in no wise ever spectacular. It would seem to me that the only possible way to make me twinkle, even occasionally, among your galaxy of stars, will be by using me as an illustration of what can be accomplished in missionary work in a very primitive stage of development, by a doctor with next to no equipment."

It is said that "a poor workman blames his tools," but when a woman accomplishes, in a quiet way, all that Doctor Mabie has accomplished, and finds no fault whatever with poor tools—surely we may accord her a full measure of respect and admiration.

FOR NATIVE ABILITY, RESOURCEFULNESS, PROFESSIONAL SKILL AND HEROISM DR. MABIE HOLDS HIGH RANK AMONG MEDICAL MISSIONARIES



DR. L. B. JACKMAN, OF SADIYA, ASSAM, ALSO HOLDS OUTDOOR CLINICS, AND HAS TO USE OUTDOORS FOR HIS OPERATING-ROOM. BOTH AFRICA AND ASSAM NEED MORE WELL-EQUIPPED HOSPITALS

The Strength and Weakness of Mohammedanism

ADDRESS OF DR. S. M. ZWEMER AT ATLANTIC CITY WORLD SURVEY
CONFERENCE



IN introducing Doctor Zwemer, the chairman, Dr. John R. Mott, said: "Dr. Zwemer is one of the recognized leaders in all that concerns the spread of Christ's Kingdom among Moslems, who has spent over twenty years in the Mohammedan world, who came back a few days ago at the special request of the Volunteer Movement in order to sound out a prophetic call at the great Convention in Des Moines attended by 7,000 students, professors, and leaders of the colleges. He has consented to come here this afternoon and to fix our attention upon the Mohammedan world. We will give prayerful heed to what he says."

Doctor Zwemer said: "If we individually, or as the Interchurch World Movement, underestimate the strength of our foe, or the difficulties of our task, we shall individually and cooperatively first be disillusioned, and then defeated. But if we individually face the conditions of the unoccupied world and the stupendous difficulties that still remain in all of the non-Christian faiths as hostile to the forces of Christendom, and are conscious of our supernatural strength in Christ, we cannot fail, but must be victorious."

"I would like to say, before speaking on the subject, that there are certain things in missions which cannot be surveyed and portrayed, and those things are the great spiritual backgrounds of our task. We are dealing with spiritual forces here and there, and whether those forces are from beneath or from above does not change the situation."

"When we grapple with Bolshevism in Russia, or with godlessness, infidelity and anarchy in our land, or when we grapple with all that is vital and degrading in Hinduism and all that is uncivilized and anti-Christian in Mohammedanism, we are dealing with the foe who is entrenched and supported and reinforced by spiritual forces."

"And, therefore, first of all I would have you consider how on the map of the Mohammedan world the strength and vitality of the Moslem faith stand out by distribution and numbers. In Europe there are 2,500,000 Mohammedans; in Africa 42,000,000 Mohammedans; in South America over 130,000 Mohammedans; in Guiana, in Brazil, and recently a new Mohammedan colony in Peru. In Australia they are building mosques as well as in South Africa; and when we come to Asia, we find in India alone 67,000,000 Mohammedans, including Burma, the whole of Central Asia in the grip of this religion, and all Western Asia, as well as all North Africa, conquered by this faith."

"The great highways of the Near East pass through Mohammedan lands, and although mission ships have passed down the Red Sea since William Carey and the days of missions, the whole of West Arabia is today without a single mission station."

"In the second place this Mohammedan religion is strong and vital because it believes in God Almighty, Creator of Heaven and earth; because of its magnificent and glorious theism; because they believe that one man, with God, is a majority; and their faith in the supernatural is so real, so virile, so vital, that some of the beliefs of the West seem timid and weak and lukewarm, compared with that great strong faith in the Almighty God of Mohammedanism."

"And then this religion has a message for the heart as well as theism for the brain. It has from the earliest centuries been a religion that allied itself with mysticism, whether from platonic or Indian sources is still a dispute, but the Mohammedan world has a religion of the heart, and no one who has stood at a ceremony in Cairo or Constantinople can ever forget that men and women will spend long hours on Thursday evening trying to get in spiritual relation with God by the deepening of their spiritual life and the absorption into God's will. When I hear them shout, 'Hooa, Hooa, Hooa, Hooa, Hooa,' with a capital 'H,' I am only reminded of the first chapter of Colossians, that is, they also caught the vision of one who gathered in Himself all the fullness of the Godhead and toward whom all things tend. And that religion of the heart runs deep today in the dervish order and in all North Africa."

"Then the Mohammedan religion is strong because it is a religion that has not only faith in God, but an aggressive missionary spirit. It began with one man. It now counts 200,000,000 adherents. It won converts in Abyssinia before Mohammed left Mecca and fled to Medina. It is winning converts today in Africa much faster than is the Christian program north of the equator."

"The Mohammedan religion is vital and strong because it is a religion of an undying hope. We say it is a hopeless religion, and so it is. It is without Christ, the real living Christ, and so it always must be a religion without God and without hope, but to them it has always kindled a living hope. They believe in a world program, and you have only to read the story of 'The War of Kitchener at Khartoum,' or 'The Battle of American Troops Among the Moros,' or the recent story of the massacres in Egypt, to know that these Mohammedans by fire, or sword, or preaching, intend to conquer the world and crown Mohammed King of kings and the Lord of lords."

"And over against these strong points Islam has nevertheless failed. It has failed in five points. It has failed to enrich the mind or the heart of the child. There are 80,000,000 children in that Mohammedan world under 14 years of age, and to none of them could Mohammed today say, or could he ever have said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Mohammed.'"

"There are 100,000,000 women and girls in the Mohammedan world, and the failure of Islam to purify the fountains of the home, to elevate womanhood, to give her a chance now or hereafter, is written so black on the map of Asia and Africa that not even Mohammedan authors have tried to write it out or contradict the facts. Sharper things than any western writer has ever written on the degradation of womanhood by this religion have been written within the last ten years by Egyptian and Indian university graduates known as Mohammedans.

"And in the third place, this religion has not only degraded childhood and the home, but it has dwarfed and corrupted and degraded human intellect and literature. There has been a conspiracy of silence as regards the real character of the literature of the non-Christian religions. It is impossible to print, except in the Latin foot-notes, the character of the Mohammedan tradition. We have no Koran of Mohammed except expurgated by euphemism. I say here today without fear of contradiction that no one would dare to publish the volume of traditions, which deals with the family life, the civil life and the criminal law of the early Mohammedan church, without suffering the penalty of arrest for bringing into print in English indecent literature. The unexpurgated 'Arabian Nights' gives us a true mirror of the general character of Mohammedan literature.

"In the fourth place, this religion has failed, and failed utterly, in democracy. If we fought our battles in Europe to make the world safe for democracy, the world now knows, and all of the world empire knows, that the chief foe to democracy during the four years of the world war was Islam. I hardly feel able to speak at this time, when we think of that little place on the map called Armenia, where a million men and women laid down their lives and climbed the steep ascent to heaven through peril, toil and pain, massacred and driven out into the wilderness. Why? Because in the religion of Islam there is room only for one type of citizen, and that citizen must first and always be a Mohammedan. In its character, in its age-long history, in its persecutions, Mohammedanism has been the foe of democracy. And most of all it is the foe of Christianity.

"It is the only anti-Christian religion, because it has blindfolded Jesus; because it has spat upon Jesus; because it has buffeted Jesus. 'Whatsoever ye have done unto one of the least of these, my brethren, ye have done it unto Him.' And what boots it if Mohammedanism puts Jesus on some of the pages of its sacred book if the Moon of Mohammed has eclipsed the Sun of Righteousness for thirteen centuries throughout all these lands? And what boots it if we call Mohammed a prophet of God if he has usurped the place of Him who was not prophet only but God's priest for us and God's Kingdom? Mohammedan literature in the last twenty years has been bitter in its attacks on the sinlessness of Jesus, the character of Jesus, the program of Jesus, the followers of Jesus; and you cannot put in statistics or in a survey the pride and bigotry and fanaticism of the Mohammedan heart. That is the reason why Islam has failed—because it has blindfolded Christ, denied His incarnation, denied His crucifixion, made

mockery of the atonement, and put in the place of Jesus our Lord, Mohammed, the prophet of Arabia.

"But there are signs of hope on the map, there are five signs of hope, as well as five signs of failure.

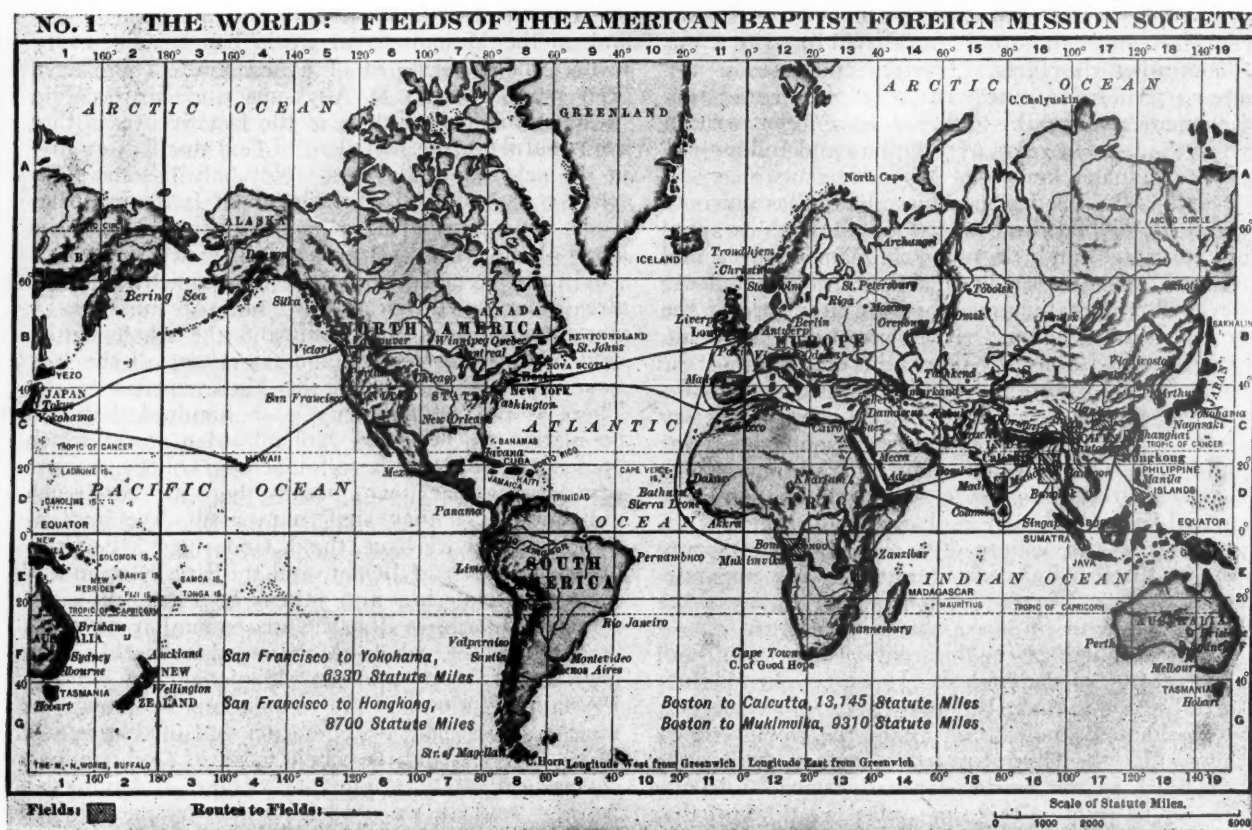
"The effect of this war upon the unoccupied fields and on the Mohammedan world has been in every respect the ushering in of a new era. There have been more changes in Abyssinia and Morocco, in Mesopotamia and Egypt, in the last five years that are hopeful for the Kingdom of God than before that in the past hundred years. Not only has the Caliphate collapsed, and Turkish power is doomed, but God's hand is ushering in a new program in all the lands of the Near East and North Africa.

"In the second place, these unoccupied fields are already occupied on the program of missions by strategic positions that command the whole battlefield. We hold Verdun and Gibraltar, all the way from Spain to China, in the Mohammedan world. There is not a single city of a hundred thousand population in the entire Mohammedan world which does not have today hospital, school, college, university or missionary, who stands there as the French did, and says 'they shall not pass.' We are entrenched; and we have, thank God, due to the Presbyterian church at Beirut, and the Presbyterian and Methodist churches and others in India, prepared complete literature for the dissemination of truth throughout the whole Mohammedan world. Van Duyck and Jessup and the old pioneers of Turkey, Persia and India, laid the foundations so strong that we can say without exaggeration that the entire field of controversy and the whole word of God has been covered in all the languages of the Mohammedan world. And all we need is men brave enough and bold enough to carry that message and disseminate the Gospel.

"In the fourth place, there is a new missionary spirit in the Oriental church. The Armenians have suffered martyrdom, but they have not sounded retreat. The Armenians have suffered martyrdom, but they have not ceased to pray for their persecutors, and I have met men in Port Said and Cairo with their faces set for God's program to carry that gospel for which they suffered the loss of all things, back to those men who trampled on it and butchered their fellow-Christians.

"And finally, there is a hopeful sign in this fact that the Holy Spirit is working in Mohammedan hearts. 'I believe in the Holy Ghost, the Lord, the Life Giver,'—if we could only say that and live that as we face the unoccupied fields. The whole world was once unoccupied, then Jesus breathed on them and said, 'As the Father has sent Me, even so do I send you,' and they faced the whole world from the antipodes to Jerusalem in the blackness of darkness, and before those men died they had girded it with God's glory; and we can see today that God's spirit is moving in every day-school and high school, and girls' boarding-school, throughout the Mohammedan world—that these Mohammedans are beginning to love Jesus, to live Jesus, and that they understand as well as this Conference does that the Mohammedan world is to become the trophy of the Lord and of his Christ." (Prolonged applause.)

Lessons in the Geography of Mission Fields



THIS MAP OF THE WORLD shows not only the Foreign Mission Fields, but the Home Mission Fields, as well, though a special map of the United States, as of Central America, Cuba, and Porto Rico, will be given later. This Map indicates the Fields of our Foreign Mission Societies, and their relation to the United States, with the routes taken by the missionaries in going to and from their stations.

The Foreign Mission Societies have Missions in Burma, Assam, South India, Bengal-Orissa, China (East, South, and West), Japan, Belgian Congo, and the Philippine Islands. Work has also been done in some parts of Europe in conjunction with Baptist organizations there, but the war has greatly interrupted this connection. Special efforts are now in progress to aid the Baptists in France and Belgium to reestablish and strengthen their churches.

AN OUTLINE SURVEY OF THE MISSION FIELDS

The following statistics concerning the Mission Fields are of interest, and will be valuable for reference. Indeed, the purpose of these Geographical Pages is to get them into Missionary Scrap-books and Ready Reference files.

- Burma Mission (1814). Area, 236,738 square miles; population, 12,141,676. Founded by Adoniram Judson; first Mission opened by Baptists of America. Stations, 32; number of missionaries, 189.
- Assam Mission (1836). Area, 61,471 square miles; population, 6,072,538. Stations, 29; missionaries, 115.
- Bengal-Orissa Mission (1836). Area, 12,000 square miles; population, 4,000,000. Stations, 9; missionaries, 32.
- China Missions (1836). Area, 4,277,070 square miles; population, 400,000,000. Stations, East China, 8; missionaries, 86. South China, 9; missionaries, 56. West China, 5; missionaries, 50.
- Japan Mission (1872). Area, 148,000 square miles; population, 60,000,000. Stations, 10; missionaries, 64.
- Belgian Congo Mission (1884). Area, 900,000 square miles; population, 15,000,000. Stations, 10; missionaries, 38.
- Philippine Islands Mission (1900). Area, 115,026 square miles; population, 8,000,000. Stations, 3; missionaries, 25.

The Home Mission Fields outside of the United States are in Mexico, Central America, Cuba, and Porto Rico. The General Society and Woman's Society are both engaged in the school and home work among these Spanish-speaking peoples.

The Student Volunteer Convention

NEARLY SEVEN THOUSAND STUDENTS MET TOGETHER FOR FIVE DAYS AND EXPERIENCED OR SENSED THE ACTIVE FORCE AND THE RESERVE POWER OF CHRISTIANITY AS THE ONE AGENCY FOR PROPERLY CONTROLLING A PERSONALITY OR A WORLD

THE eighth International Student Volunteer Convention, which met in the Iowa capital from December 31 to January 4, rounded out a full generation in the life of the Student Volunteer Movement. As Dr. John R. Mott, the chairman of the Convention, pointed out: "Since its inception, in 1886, the movement has purposed: (1) To awaken and maintain among all Christian students in the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified volunteers to meet the successive demands of the various mission boards of North America in their effort to give all living men the opportunity to know the living Christ; (3) to help all such intending missionaries in preparing for their life work and to enlist their co-operation in developing the missionary life of the colleges and of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain at home as ministers and lay workers, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers."

It has been customary to present the world situation to each college generation at a gathering of leading students representing not merely Student Volunteers but all elements of college and graduate university life. Such a convention ordinarily meets every four years, but this time war intervened to delay. The Des Moines Convention was the first to be held since that of Kansas City, six years ago. To this delayed but greatest of all gatherings nearly every institution of higher learning in the United States and Canada sent its picked representatives to help make the Convention and to see what it might mean to themselves and to their schools.

THE TYPICAL KEY NOTE

Speaking for one of the most honored of the forty countries whose youth, a considerable proportion of them ex-soldiers, were represented, Captain Pierre Maury, general secretary of the French Students' Christian Federation, early struck the keynote typical of the aims of every land: "On the decision to be made by the youth of France depend the very destinies of the nation. We know very well that neither in ultramontanist nor in Bolshevism is to be found the force that is indispensable if our land is to accomplish its mission. The only salvation is in the teaching of

Jesus, in the life of the Master of Galilee, in the death of Him crucified on Golgotha. Now in France He is the Great Unknown; too many traditions have hidden His face; too many misconceptions have made Him an object of indifference. To the limit of our strength we want to bear Him, His message of deliverance, to all our comrades in the universities and through them to the entire nation. We know full well that martial glory, the prestige of victory, will not suffice to brighten our future. We dream of a France that shall be as admirable in the discipleship of Jesus Christ as it has been in the service of humanity."

Dr. James Endicott, of Toronto, speaking for the British Empire, likewise depleted in man power, declared: "We are not to ask exemption because we have made great sacrifice." But the conviction fell strongly upon the students of the United States, least reduced in numbers, richest in material possessions and inherited ideals and present visions, that they more than any others should claim the privilege of supplying the greatest share of the volunteers who shall go out one by one to realize the slogan, "The world for Christ in this generation."

THE COMPOSITE CONVICTION

Out of the dozen outstanding addresses delivered for God through actual workers in the present-day warfare of the Church there remained in the mind of each delegate a composite conviction about as follows: An English investigator has recently declared that the churches of America are on the verge of a great revival. Men are now more concerned that the Church shall save the world, the broken, nervous, more humble and yet indifferent world, than that it shall seek merely to save its own soul. Home ideals require revision, foreign lands require civilization and Christianization. The call is to the supreme offensive, which shall never be over until the banner of the Lord be placed above every gate. What the world needs is not eagerness to get, but willingness to give. No Christian fully discovers himself until he identifies himself with universal ends, serving his generation according to the will of God, and God wills every one of His children to have a world purpose. He has need of ambassadors to that more than half of the world's people who never heard of Christ, of builders for these devastated years in which all sources of civilization have failed save

Jesus. Thousands died to be foundation stones of the new order, for they trusted in us. There is danger that we do not think courageously enough of God. Individual saints have been made, cannot men dare to attempt to make them nationally and internationally? One prophet of the present day stood three times before the gates of the valley of Mecca, for thirteen hundred years closed to Christians, and three times prayed that to him or to some other they might be opened. Another stood during the past year upon a number of mountains of vision, upon a hill overlooking the Marne battlefield, and again on the summits of Constantinople, opposite which lay the towers of Robert College, bright in the sunlight; then on the Himalayas above India, land of so many villages that if Jesus had remained on earth until now, visiting one of them each day, He would not yet have completed the round; later on the hills rising above Peking, and on the mountain of the temple of Jerusalem, newly redeemed, and in each instance came the call to the field below, "Whom shall I send, and who will go for us?" Until at the end of the old year and the beginning of the new he stands on a final mount of vision, looking over six thousand of the young of many nations gathered together in an American building, while outside, with gaunt and bony hands the world knocks at our gates of brass and our one third of the earth's wealth. And he hears a voice, or many voices, responding, "Here am I, send me."

THE EMINENT MESSENGERS

Such is the tone of the message which came through the agency of such men from many denominations and lands as John R. Mott, Robert E. Speer, Sherwood Eddy, Dean Charles R. Brown, Bishop W. F. McDowell, Bishop F. J. McConnell, President W. Douglas Mackenzie, President C. A. R. Janvier, of Allahabad College, India; Dr. Samuel M. Zwemer, of Arabia; Dr. George Truett, Dr. James H. Franklin, Dr. William H. Foulkes, S. Earl Taylor, Dr. J. H. Oldham, of England; Dr. Charles Watson, of Cairo; Dr. James I. Vance, President J. Ross Stevenson, David Porter, Mrs. W. A. Montgomery, Mrs. F. S. Bennett, Miss Louise Holmquist and Dr. Karl Fries, of Stockholm, chairman of the World Student Christian Federation.

IMPRESSIVE SESSIONS

Among the most impressive of the Coliseum sessions was that of the opening afternoon, addressed by only Mott and Speer. That evening Taylor surveyed the fields and Eddy, with his particular appeal to college minds, brought them face to face with the challenge. Another typical evening program was opened by a telling exposition of the in-

adequacy of Hinduism by Janvier and of Mohammedanism by Zwemer, following which Mrs. Montgomery showed that no religion except Christianity offered justice to women or social salvation, while Speer brought the thought to a close in the adequate worth of the Christian faith. Dr. Truett and Bishop McDowell preached the consecration sermons of Sunday. The afternoons, as a rule, were given over to more informal sectional conferences, held in various church buildings and divided geographically, occupationally, or denominationally, and including questions and answers. These were directed by the main speakers and other interesting characters, such as Sam Higgenbottom, the scientific farmer, who advises Hindu nobles, and Paul Kanamori, the Japanese evangelist, who has preached eight hundred times his three-hour sermon on God, Sin and Salvation.

An exhibit of charts of statistics, pictures and catch phrases filled the major part of another public building, the Des Moines Auditorium, which served as an instructive center and social assembly place. Dozens of delegates were continually at work, copying information from the charts, interviewing exhibit workers or picking up a book or two on some attracting subject. Cafés and especially churches served delegations or combinations of delegations with special dinners, which were used for spreading acquaintance and which often ended in informal speeches and social moments.

Although no direct and no unduly emotional appeal was made, many chose to sign the volunteer declaration: "It is my purpose, if God permits, to become a foreign missionary." Others probably will do so after reflection during the coming weeks. But all received a new understanding of the manly claim of missionary activity and many a life of future business or professional inclination will be spent with a profound sympathy for all Christian undertakings. Practically every delegation left Des Moines with the determination to carry to and maintain in school and life the spirit of the Convention.—*From Report in the Christian Advocate.*

"Since I Have Learned"

How glad the dawn of each new day,

Since I have learned to know
That Love doth ever point the way
'Tis right for me to go.

Though many paths at times appear,
Perplexed I need not be;
The shining cross doth still make clear
The one right path for me.

Serene, nor fearful of regret,
I take the path Love shows;
The end I may not see, but yet
My guide is God, who knows.

—Agnes G. Smith.

THE PROGRAM OF THE CHURCH THROUGH The Social Service Department

FOR Fighting off Social Anarchy in America

By Educating

Every

Man

And

Every

Group

To Give

Full Loyalty

To

Its

Community

Minister
Teacher
Lawyer
Doctor
Banker
Merchant
Editor
Manufacturer
Laboring Man
Farmer

Family
Corporation
Labor Union
School
Church

Hand
Mind
Heart

Rural
City
Industrial
Mining
Average Community
World Community

Canadian Notes

The Canadian Presbyterian Church pays its ordained missionaries \$1,400 and free manse the first year, and \$1,500 the second year, which is much more than is prevalent in the United States.

"I think it is a positive shame that the church so grossly underpays its ministers. This year, as I understand it, there have been more increases in salaries than in any previous period, but, of course, it will take time to do all that must be done in this way. Having been in secular life always, I am perhaps more impressed with the shame of degraded salaries to ministers than even some of the ministers themselves."—*A Presbyterian Layman.*

Fifteen great conventions have been held by the Interchurch Forward Movement of Canada in the principal cities of the Dominion. Five denominations are cooperating—Baptists, Congregationalists, Church of England, Methodists, and Presbyterians—representing the majority of the Protestant population of the country.

The True Mission of the Church

BY EDMUND DE S. BRUNNER, PH. D., SECRETARY RURAL FIELDS COMMITTEE, HOME MISSIONS COUNCIL

We live in an age of programizing. Every organization in any way related to the great struggle of the last years had a "win-the-war" program. Now we are deluged with reconstruction programs. One of them has been issued by the Home Missions Council for country churches. With all these things, however, the primary emphasis of the Church is not forgotten. It is to make disciples of all nations. It is to bring individual souls into such a knowledge of the life, work, and death of the Master that they believe on Jesus Christ and are saved. It is perfectly possible for organizations of human beings to be bound together with no common tie save that of service to their fellow men. This tie binds all who are truly Christian. But the Church of Christ goes one long step farther—it seeks to give to those who are lost in selfishness the motive of love, the desire to live the Christ life.

THE TWO APPEALS

The major appeal of the church is, therefore, always to conversion. Following this there must always be the appeal to consecration. It is just as futile to cry "Believe" without furnishing an object for belief as to urge men to "be good" or "to serve" without furnishing standards of righteousness and objectives for service. Furthermore it is necessary for the Church to furnish such standards and objectives in order that new-won souls may be nurtured and strengthened. The "fruit of the Spirit" which Paul mentions is an enumeration of qualities that can be found only in the relation of one person to others. The standards which Jesus indicated would serve as a basis for the judging of the nations, were all social. The Bible gives us the way of salvation. It is also tremendously concerned about the living of the saved life and the principles enunciated are capable of new interpretation to each changing age. Thus are the "unspoken thoughts of Christ" (John 16: 12, 13) revealed. Thus can the best religion of the ages be constantly transmitted to men in terms of the best spirit of the age.

It is from this angle that all Church programs must be approached. They do not seek to supplant the Gospel. They exist because of it. They are concerned with opening avenues for consecrated service, with witnessing before men that the Church practices as she preaches, with "doing good," which is what Jesus went about doing in a very practical way.

The Wedding

By EDITH G. TRAVER, SWATOW, CHINA

Aunt Forest, who teaches in the Swatow Women's School, came back from the house of Aunt Little Child, a heathen woman on our compound, and this is the story she told:

"Once before," she said, "I went to see her. That was several years ago. Several of us went to borrow her mortar to pound rice flour, but she was so very inhospitable, saying she wouldn't talk with us, that I'm ashamed to say it, I have been afraid to go there since until just lately, when Miss Paxson was holding meetings here; then something kept telling me that I just must go and see her and ask her to go to church with me; so I went. And when I reached there, 'Why,' she cried, 'what good wind blew you here?'"

"I was so surprised that I nearly fell down. She surely was pleased to see me. After a bit I asked her to go to church with me the next Sunday, and she said she would. She didn't go that Sunday, but I kept on going to visit her, and one day she said, 'I'm going to bring home a granddaughter-in-law in marriage to my grandson.'"

"That will be fine," I said, "you must have a Christian wedding."

"So I will," Aunt Little Child answered me, "if you will come and marry them."

"Oh, I couldn't do that," I said, "but I'll invite the minister to do it."

"No, I don't want a minister, I want you; if you won't come, we'll just have a heathen wedding."

What was I to do? I went to see the Western lady and told her. "I can't marry them," I said, "but they won't have anyone else."

"No, you truly can't marry them," the lady said to me. "Urge her again to let you invite the minister."

"I will, and I'll go and speak to the minister first," I said.

And so I did.

The minister was quite willing to go, but the old lady would have none of him.

"You're to come," she said to me. "I'll get ready for you at eight o'clock Monday morning."

So, as I didn't know what else to do, I went at eight o'clock Monday morning, just as she said. The bride was there before me. "We're waiting for you," said the old lady. "Everything is ready. You must marry them."

"If I really must do it," I said, "I must have a Bible."

So I hurried down to the minister's house. His wife was just starting to the Women's School, for she studies there. She had her books done up in a bundle.

"Come along with me to the wedding," I said, and we went back to-

gether. I took her Bible, opened it, and laid it on the table that the bride and groom might each lay a hand on it. So I married them, and they were all very much pleased. They asked us both to come back at noon for the feast.

And at noon the old lady said, "I'm going to church after this; soon I'll take my granddaughter-in-law with me; my grandson shall go too if he likes, and I believe he would like it too."

"And sure enough they are going to church," continued Aunt Forest laughing. "I'm glad I married them, even if it was a thing I never did before, and never expect to do again."



MRS. GRACE G. FARMER

Director Women's Activities Department,
Interchurch World Movement

Interchurch Movement Notes

TO ENLIST WOMEN AS STEWARDS

Mrs. Grace G. Farmer, Director of Women's Activities of the Interchurch World Movement, is preparing a plan for the enlistment of women in the Ten Million League of Christian Stewards, the great objective of the Interchurch Stewardship Department. The work will be done in cooperation with various denominational boards.

The plan outlines a reading contest to educate the women of the evangelical churches in stewardship principles, the literature including "The New Christian," by Dr. Ralph S. Cushman, Di-

rector of the Interchurch Stewardship Department, and "The Victory of Mary Christopher," by Harvey Reeves Calkins.

Folders giving the plan in detail are being mailed to 10,000 women leaders. Mrs. Farmer expects to reach a constituency of 15,000,000 women. These will be for the most part women not already pledged to regular giving.

TO STUDY FOREIGN LANGUAGE PRESS

Miss Amy Blanche Green has begun a study of the religious and secular foreign language press of the country for the Interchurch World Movement. She has made an extensive examination of the problem of assimilating new blood in America, visiting many cities for this purpose. For some time she was in charge of religious education work for the Bureau of Foreign-speaking Work of the Home Missions Board of the Methodist Episcopal Church. She was for seven years Bible instructor at Boston University and other schools. She is a graduate of Miami.

NO PREACHERS, EVEN FOR FUNERALS

"Funeral meetings" are the only religious services known to many of the highlanders of Kentucky. Some of the regions are so inaccessible that little attempt is made to hold any sort of gathering, especially during severe weather. Thus it not infrequently happens that burial is not accompanied by any religious service today, even as in the day when little Abraham Lincoln sought for a preacher to bury his mother. But when the weather becomes mild a "funeral meeting" is held, a sermon preached, and eulogies are said for the dead.

Miss May Stone, founder of the Hindman Settlement School at Hindman, Ky., who told of the "funeral meeting" at Interchurch headquarters in New York recently, said in one district there was a series of such meetings lasting throughout the spring and summer. The people gathered on Saturday and services continued through Sunday. Sometimes the meetings are not held for a long time after the person eulogized had died. Miss Stone said one such "meeting" was held twelve years after the death. And this in a Christian land.

* * * * *

THANKS FOR LIFE DIVINE

"For the hidden scroll o'erwritten with
one dear Name adored,
For the heavenly in the human, the
Spirit in the word,
For the tokens of Thy presence, within,
above, abroad,
For Thine own great gift of being, I
thank Thee, oh my God!"

WE CALL THE ATTENTION of all good citizens and Christian men and women, North and South, to the Declaration of the Tuskegee Conference given below. The most vigorous and vicious propaganda is being carried on by disloyal agencies, with a view to rouse revolt and revolution among the colored people. Tuskegee is a bulwark against sedition. We should heed the appeal for justice.

Declarations of the 29th Annual Tuskegee Negro Conference

HELD AT TUSKEGEE, ALABAMA, JANUARY 21, 1920

THE world has just gone through a most unusual year. Though it has been a year of nominal peace, it has been filled with anxieties, unrest, disturbances, and strife. Our own country has suffered from agitation, protests, strikes, and mob violence. The South is that section of the country which was freest from organized disorder and veiled attacks against the government and society. This is due in no small measure to the fact that the masses of laborers in the South are negroes, to whom love of country is dominant. Contrary to anxious and suggestive prediction, thousands of negro soldiers returned during the year from patriotic service in foreign countries, and quietly went to work in the Southland, despite the fact that this meant for them, returning to conditions often the very opposite of those they had fought to establish for men across the seas. These men have lost none of their augmented desire for freedom, justice, and fair play; but they have the courage and faith to work patiently and peaceably toward those ends right here in the South. With their attitude this Conference is in sympathy and accord. And we would encourage colored people everywhere in their splendid, unshaken loyalty to their country and to their communities.

SOUTH MUST RAISE MORE LIVESTOCK

We would also urge our people to continue to profit by the lessons of industry and thrift so effectively taught by war conditions, and to keep up the increased impetus to acquire homes and farms. But we would remind them that in order to make these farms yield their greatest returns, they must intensify their farming and practice diversification, which in recent years has proved so great a benefit to the South. And especially does this Conference urge farmers to grow sufficient food for their families and feed for their stock, and to raise more and better poultry, hogs, and cattle.

THE WAR'S GREAT LESSON

This Conference also suggests that the greatly increased value of farm

products and the better wages which colored men are now enjoying, should result in better homes and schools and churches. Living conditions must be greatly improved among our people, if they would lay a sure foundation for future progress. And even with better homes, there can be no assured or abiding progress without a decided increase in intelligence among the masses of colored people. The war revealed an appalling amount of ignorance and consequent inefficiency among the negroes of the South. This lesson should not be lost upon us. *The negro must be educated, or he will be able neither to serve himself effectively nor any one else.* Colored people must awake to the fact that less than two-thirds of their children are enrolled in the schools, even in such states as Alabama and Virginia, not to mention the less favored communities. And of those enrolled, fewer than one-half are in school every day of the brief school terms. In this connection the Conference urges upon school boards the importance of giving a larger and fairer share of the public funds to negro schools to the end that they may have larger and better facilities for the training of negro youth in intelligence and efficiency. The South has in the negro not only an enviable amount of tractable and potentially capable laborers, but a group of citizens thoroughly American, who are eager to make their best contribution to the life and spirit of the nation; but in order to give their richest and best they should be encouraged to achieve their highest possible development.

The Conference suggests to planters that they offer more favorable renting conditions to negro tenants, that they make regularly stated settlements, and that they provide more comfortable and attractive homes. Far too many of the plantation houses are no better today than they were in the lean years forty years ago. And we call upon all people who rent or supply in any way houses for negroes, to furnish them better homes with more sanitary surroundings, that negroes may have a chance to live and rear their families in decency and in health.

A PLEA FOR JUSTICE

The Conference wishes to re-affirm its opposition to the discrimination practiced against negroes by railroads and other common carriers. This discrimination is unnecessary and unfair. There is an indefensible injustice in charging negroes first-class fares and providing them with third and fourth-class accommodations.

This Conference believes in law and order, and asks for negroes only what the courts above other agencies should give—impartial justice. If negroes commit crimes they should be punished by the courts and not by mobs. We especially deplore lynchings, and we restate what is apparently too little known and seldom regarded, that rape is not even the alleged cause of 80 per cent of the lynchings. We insist that better and fairer methods must be used for adjusting so many of the ordinary differences arising between man and man, than lynching and the subsequent terrorizing of a whole people. Nothing is doing more to drive the negro out of the South. Lynching is the cure for nothing. It merely creates further disregard for law and order.

This Conference believes that the best methods of meeting the difficulties that arise between the races in any community is to bring together the leaders of the two races in conference. And we call upon the white and colored people in every community to cooperate and help make the South what it should and can be made—the finest example in the world of people of different races living together in mutual respect and peace.

The Lynching Record for 1919

According to the record compiled by Monroe N. Work, of the Department of Records and Research of the Tuskegee Institute, there were 82 lynchings in 1919, of which 77 were in the South and 5 in the North and West. This is 18 more than the number 64 for the year 1918. Of those lynched 75 were negroes and 7 were whites. One of those put to death was a negro woman. Nineteen, or less than one-fourth of those put to death, were charged with rape or attempted rape. Seven of the victims were burned to death. Nine were put to death and then their bodies were burned. The States in which lynchings occurred and the number in each state are as follows: Alabama, 7; Arkansas, 12; Colorado, 2; Florida, 5; Georgia, 21; Louisiana, 7; Mississippi, 12; Missouri, 2; Nebraska, 1; North Carolina, 3; South Carolina, 1; Tennessee, 1; Texas, 4; Washington, 1; West Virginia, 2; Kansas, 1. Among the charges on which negroes were lynched are these: For making boastful remarks, 1; for discussing a lynching, 1; murder sentenced changed to life imprisonment, 1; for appealing from a life sentence, 1.



FROM THE WORLD FIELDS



THE HELPING HAND

Edited by Helen Barrett Montgomery

The Golden Jubilee Fund

The New England District of the W. B. F. M. S. more than raised the quota of \$72,000, as their proportion of the \$365,000 Golden Jubilee Fund. The amount announced at the jubilee meeting in Boston, January 21, was \$101,322 in money and pledges in hand, and more was assured. There were 13,000 givers. While figures are not at hand, there is no doubt that the \$365,000 has been raised, with a comfortable margin.

A Letter With a Message

At a jubilee meeting in Providence a lady pledged \$1,100 to buy an automobile for Dr. Farbar to use in furtherance of her work in India. She accompanied the gift with a letter of such deep spirituality that it should be shared. Only the deepest reasons for giving to missions can provide adequate support. It is the love of Christ that should constrain us:

"I not only wish to supply Dr. Farbar's very great need in her work, but I also wish the gift to be an acknowledgment of my gratitude for Christ's redemptive work which I am able to claim 'without money and without price.' I feel that my reasonable service is to help make known the riches of God through Christ Jesus in the work of the cross. For 'without the shedding of blood there is no remission of sin.' Christian women must not only, through the gospel message, combat the indifference of women at home who are 'heathen by choice,' but must also sustain those who are willing to give much to minister to those who 'sit in darkness' in heathen lands. My prayers and very great interest in Dr. Farbar's work in India accompany the pledge made to further it."

Burma Baptist Missionary Conference

By HELEN K. HUNT, OF RANGOON

On October 7-10, 1919, the missionaries of the A. B. F. M. S. and W. A. B. F. M. S. of Burma met in Moulmein for their annual conference. Moulmein, with its fine mission buildings and institutions, offers many attractions, and an unusually large number of men and

women gathered at these sessions, some of the most distant stations being represented.

The general topic was "Religious Reconstruction in Burma After the War," and there were stimulating papers on the new emphasis needed in all the schools under our supervision, from the Vernacular Village Schools to the College. A full day was devoted to the report of the Evangelistic Committee, with its review of the results of the Evangelistic Campaign during the past year and its plans for aggressive advance work. Mr. Chaney's graphs of the statistics of the Maubin field were, to many, a revelation of the help to be derived from the scientific study of their records.

The daily devotional periods were unfailingly a source of new strength and inspiration, but everyone who heard it will remember with especial gratitude the conference sermon preached by Dr. Kelly on our first evening together. It struck the keynote which we desire to hold us true to pitch during the coming year. On the last evening the missionaries and leaders of the native Baptist Convention, met at a reception where all had an opportunity to talk with friends who are working for the kingdom in every part of the province.

The annual convention of native churches, which followed the Missionary Conference, was of the greatest interest. There were present 1,827 regularly appointed delegates, and all visitors were entertained by the Moulmein Christians. The efficient system with which the meals and living arrangements for such large numbers were planned could not be improved upon. The Burman and Karen Christians are each year taking an increasing share of the responsibility for the work through their Missionary Convention, and the next few years promise great things for the Christian Church in Burma.

A Stamp Snow-storm

By HELEN BARRETT MONTGOMERY

How the stamps came flurrying, dancing, hurrying, fluttering down like gay little birds! They came by ones and twos and threes and dozens; by hundreds too. Father, mother, and Bob and Mary each sent one with love. A little blind boy sent and wrote a greeting too. Trembling fingers of old ladies indited messages in beautiful, pointed, old-fashioned handwriting. Boys' classes took a hand—"every feller a

stamp"—and Junior Sunday Schools, Kindergartens, and city women and country women, lonely women and busy ones, missionaries and pastors, all wanted to help get that baby organ for Mrs. Speicher's Chinese Kiddies. It almost seemed as if they wanted to play with that baby organ as if it were a real baby—toss it and hear it chuckle.

There's enough for the baby organ and some to grow on—nearly forty dollars, and stamps still drifting in. Every stamp looks me in the eye and crosses its heart and says, "Hope to die it has not been taken from any apportionment home or foreign, rural or city, big or little." Each stamp has gleefully assured me that it came just for the dear delight of coming; that it is a free-will, over and above, honest-to-goodness thank-offering.

Now you couldn't doubt the word of a stamp like that, or a million of them. It wouldn't be right, would it?

All the folks that forgot to bring their stamp for the baby organ have still a chance to make melody unto the Lord. This is the way.

You see at the top of the next page a picture of a Karen band that Dr. Nichols took with him into the jungle when he went out on an evangelistic trip among the heathen villages. The Karen evangelist and his wife and baby are seated in front. Miss Lilly Ryden, of Nyaunglebin, has just written about the band at Nyaunglebin. "We have a good Karen band here, considering that our instruments are as old and battered as if they had been through many wars. The band is a big asset to our school, but we do wish we had some decent instruments. Our people are too poor to buy any, most of them are poor rice farmers who make but a meager living. The Karens often say, 'Could we get instruments from America?' They meet all their school and church expenses themselves, but have nothing over for extras. I wonder if MISSIONS could help them? It would encourage them so if some instruments could be given to the school."

Here's our chance, high-hearted adventurers of the noble order of Postage Stamps! *Stamps is stamps!* There will be twenty dollars left over after supplying the baby organ for Mrs. Speicher. A gentleman in Connecticut, who is as modest as he is generous, has already promised the trombone. A musical firm in Boston has promised to sell the instruments at not much more than



A KAREN BAND ON JUNGLE TOUR

half price. Miss Petheram sails for Burma on April 3. So she could take them back with her baggage. *Everything is ready except the postage stamps!*

When you see these words in *MISSIONS* it will be early in March, though I am writing them late in January. So let everyone who missed the other chance and has a stamp or two to send, hurry it into Uncle Sam's mail bag and send it on to Miss Elizabeth Sargent, 709 Ford Building, Boston, Massachusetts. That will save the time, as she is where she can get the instruments at once.

Perhaps someone has a good band instrument to give. These are the instruments needed:

AMERICAN MADE

- B flat Cornets, high pitch and low, retail \$21.00 (one already supplied).
- E flat Alto, high pitch and low, retail \$21.00
- B flat Trombone, high pitch and low, retail \$20.00 (already supplied).
- B flat Baritone, high pitch and low, retail \$35.60.
- E flat Bass, high pitch and low, retail \$76.00.

REED INSTRUMENTS

- E flat Clarinet, second hand, high pitch, retail \$15.00.
- B flat Clarinet, second hand, high pitch, retail \$15.00.
- Piccolo Band, second hand, high pitch, retail \$10.00.

Let everybody help with a tiny gift of gratitude that costs only thought and caring, and the school in Nyaunglebin can send its band out on the next evangelistic trip to do just as good work as did Dr. Nichols' band in the picture. You just ought to hear Karens sing and play! They have music in their souls. These postage-stamp gifts and prayers will set the bells ringing in ours. Be sure to send to Miss Sargent, our new Associate Foreign Secretary, at the address given above.

The Centenary of Medical Missions

The Committee of Reference and Counsel of the Foreign Missions Conference of North America has approved the appointment of a Committee of One Hundred to arrange for a suitable celebration of the Centenary of Medical Missions.

This will not take the form of a campaign or drive for funds. It aims to enlighten the church regarding this great need which it has never adequately met, to call into service overseas young men and women who may be able to go with the gospel of healing, and to set new tasks for the thousands of men and women who may be able to go with the gospel of healing, and to set new tasks for the thousands of men and women who met so nobly the appeals for mercy during the war.

In 1819, Rev. John Scudder, M. D., sailed with his wife for India, beginning his work in Ceylon early in 1820. The story of the Scudders is a marvelous one. Children, grandchildren, and great-grandchildren have followed in the steps of John Scudder, this one family giving in four generations a thousand years of missionary service, for the greater part in India.

This year, 1920, also marks a jubilee. Clara Swain, M. D., sailed for India in 1870 as pioneer medical missionary for the women of India, who were then, as now, secluded and prevented from receiving medical aid from men.

The great outstanding need of all our Foreign Mission Boards today is for medical men and women to carry on this work of compassion in foreign lands in the name of our Master. These recruits cannot be secured by ordinary methods of propaganda or organization.

This committee would therefore recommend that all churches and Christians throughout our country unite in prayer on the third Sunday in March that the Spirit of God will send forth the men and women needed for His service. It is suggested that a sermon be preached Sunday morning or evening on the Compassion of Christ, to be followed by prayer that this same spirit of compassion may come upon all the followers of Christ today.

It is hoped that a union meeting may be held in every town some evening during the latter part of the month of March. For such meetings a complete program has been arranged, entitled "Crusaders of Compassion." This program will include brief historical sketches by Mrs. Caroline Atwater Mason, an interview by Dr. Cornelius H. Patton, who has recently returned from the East; a poster presentation, a dramatic interlude, "The Doctor's Dilemma," by Mrs. E. C. Cronk, and "A Call to the Task," by Robert E. Speer, with suitable hymns and suggested Scripture reading.

This program may be used in the mid-week prayer service or at the Sunday evening service if a union meeting does not seem possible. In the larger cities committees will arrange for mass-meetings, with addresses by leaders from Mission Boards and fields. To such meetings medical men and women and Red Cross workers should be especially invited.

The committee earnestly requests all who are interested in extending this work of compassion to all the world in the name of Christ to secure the literature and carry out the plans.

Boards of Missions, Women's Societies, individuals, all help to make this not merely the celebration of great historical events, but the beginning of a Crusade of Compassion to the ends of the earth. Literature, including program posters, may be ordered from our Foreign Mission Societies, Ford Building, Boston.

Among the prominent names on the Committee of One Hundred are Drs. Speer, Mott, North, Brown, Barton, Taylor, Patton, Murlin, Halsey, and Watson, Fleming H. Revell, Bishop Hughes, Dr. Mary Stone, Mrs. Cronk, President Mary E. Woolley; while in our strong Baptist contingent are President Faunce, Mrs. Montgomery, Mrs. Peabody, Dr. Aitchison, Prof. Burton, Mrs. Caroline Atwater Mason, Mr. Swasey, Col. Haskell, Mrs. Eugene Levering, President Mullins, Mrs. MacLeish, Mrs. Farmer, Miss Applegarth, and Dr. W. W. Keen. It is a strong and representative committee and will ensure a worthy celebration. In its January issue, *MISSIONS* introduced this program in a way by its special showing of the work of Medical Missions.

TIDINGS

Edited by Alice T. Anderson

Tributes to a Veteran Worker

THIRTY-SEVEN YEARS OF SERVICE

Spelman Seminary has lost by death a valued worker, Miss E. Marie Grover. Two expressions of appreciation are presented here: the first from Mrs. Frank J. Miller, representing the Board of the Woman's American Baptist Home Mission Society; the second from Miss Mabel G. Parsons, teacher of English at Spelman Seminary.

"Again the sunset gates of life have opened to let into Life Eternal one of the oldest and most faithful of our workers in the Home Mission field. Miss C. Marie Grover, of Spelman Seminary, after thirty-seven years of devoted service for the colored people in the South, has left the earthly field where not only with the eyes of faith, but with her mortal eyes, she saw wonders wrought. In that school she helped plant the seed, and there she helped reap golden harvests.

"No visit to Spelman is complete until the visitor meets and talks with those devoted women whose lives are wrought into the history of the school. Among them was this kindly "house mother," who greeted one in the dormitory where she lived with her girls. The deep impression she made when first we visited her domain, deepened and grew to affection as we realized what her kindly unselfish service wrought for the good and happiness of the school. It was Miss Grover who was the special friend of the girls from Africa and other far-off places; Miss Grover who knew the special perplexities of the maturer students; Miss Grover who understood from her long experience individual problems, and whose loving nature, tact, and great kindness made her able to solve so many of them.

"With loving gratitude we pay tribute to her loyal and faithful service. She was among those who helped lay enduring foundation for the spiritual structure at Spelman, built in honor of our Lord and for the benefit of generations of students still to come."

* * *

"In writing you at this time my thoughts turn to our Miss Grover. Memories of all she was and what she did come crowding in such a way that other things, for the time being, seem to say that they can wait. Other teachers, also sending letters at this time, will tell you of various happenings in our busy, nay, rushing life at Spelman, while, because I knew Miss Grover many years, my pen lingers lovingly in re-

cording her service to the race and her sacrifice for others.

"Miss Grover came to Atlanta from Lexington, Massachusetts, in December, 1882. She was the second teacher to join Miss Packard and Miss Giles while their school was being carried on in the damp basement of Friendship Church. It was interesting to hear Miss Grover talk of those early days, when the coal-bin had to be used as a classroom and there were no text-books. Kindling wood was used in teaching arithmetic. When it was too dark for work the school became a place of prayer. Precious indeed were the memories of the passionate petitions of those ex-slave pupils who wrestled with the Lord for a blessing on the women of their race. 'Surely,' she would often say, 'we see the answers to those marvelous prayers in the Spelman of today.'

"When the School moved to its present site and a boarding department was added, Miss Grover became a 'hall mother,' and such she remained until the very end. When the first attempt was made to have a Teacher's Training Department, Miss Grover had charge of the work and was principal of the Model School. Later, when our present normal department was established, Miss Grover was elected to take charge of the class of married women, among whom were Lucindy Hayes, for whom a Scripture reading prize is named, and Auntie Whaley, who declared she couldn't 'pray gramma,' but knew the Lord understood, because he always sent a blessing. With wonderful wisdom, tact, and patience, Miss Grover adapted herself to the needs of these women. And how devotedly they loved their faithful teacher!

"Another group in the school who loved Miss Grover best of all was composed of the girls who came from Africa—Zenga, Zeto, Suluka, Vunga, Nhebani. They lived in her hall and were her special care. To them she was mother, guide, counselor, and friend.

"The service held in Spelman Chapel was conducted by Dr. Daniels, of the First Baptist Church of Atlanta. The many beautiful floral offerings testified to the high esteem in which our dear co-laborer was held. Dr. Carter, pastor of Friendship Baptist Church, spoke of his loss as a personal one, for his friendship with Miss Grover began at the time of her first coming to the city. In that year he too arrived in Atlanta. During the long years between he had talked freely with Miss Grover of his own affairs, as well as those of his people, and had always received her help and comfort. Dr. E. P. Johnson, Secretary of Spelman's Board of Trustees, dwelt upon the thought of Miss Grover's wide influence as seen in thousands of lives. He compared her to Mary, who broke the alabaster box of ointment, the

perfume of which still lingers. At intervals during the touching service the girls sang 'Sun of My Soul,' 'Abide With Me,' 'Steal Away to Jesus,' and, with deep feeling as she was borne from our midst, 'Swing Low, Sweet Chariot.' There is much more that I might write of the beautiful life spent for the uplift and happiness of others, sorely in need of her ministering. I might tell you of the iron will which kept her at her post of duty until within six days of her final farewell, when in our hospital she slipped from us quietly and peacefully without pain or distress of any kind. Though we mourn our loss and miss the kindly presence we joy to think of her thirty-seven unbroken years of faithful, loving service."

A GIFT FROM GRATEFUL HEARTS

I am enclosing a check of \$50. It is a gift for the Woman's American Baptist Home Mission Society from the teachers and students of Spelman. It comes from grateful hearts, with best wishes for a New Year of joy and increased service. God bless you every one! Most cordially yours,

LUCY HALE TAPLEY, *President.*

"What shall I render unto the Lord for all His benefits?"

A Literary Contest of the Training School Students

KITCHENETTES

Next month the subject is "The Student Parlor."

A prize was offered to the members of the Freshman Class for the best story or description of the Kitchenettes at the Baptist Missionary Training School in Chicago. It was awarded to Miss Ethel Knapp, whose story follows:

THOSE MINIATURE VARIETY KITCHENS OF B. M. T. S.

"Oh, Nan, how will I ever get all this stuff into my trunk?" wailed Mary. "It is full to the brim now; and just gaze—let your eye wander over those four piles of miscellaneous articles waiting to go in. I simply could not get along at B. M. T. S. or any other school without every last one of them."

"Well, let's see," said Mary. She had already spent a year at B. M. T. S., and had learned that there is a way out of all baffling situations. Therefore she was calm. "Now, for one thing, you won't need to take that electric grill, honey. You can't use them in the rooms you know—"

"Can't use my electric grill?" broke in the astonished would-be freshman, "why, whoever heard of a school so old-fashioned that you couldn't use modern appliances. Don't you have electricity in the building?"

"Deed we do, but you see we are so extremely modern that we don't have to bother to cook in our rooms.

There are two perfectly adorable little kitchenettes in our school, one on the second, the other on the third floor. They are both near the ends of the corridors, so you can have all the fun you like in them and not be afraid of disturbing everybody. They are arranged especially for our convenience, and contain everything one needs for cooking and serving. There is a gas plate, a table covered with white oilcloth, several dining-room chairs and, if you run short of chairs, the neighbors in the near vicinity are always glad to have you borrow whether they are at home or not. I know, because I lived next door to a kitchenette last year, and I sat on the floor or my shirt-waist box, at least half the time. Deliver me from a second sojourn in that locality! There are two cupboards. One contains all the pretty dishes that we need to use and the other holds the cooking utensils—spiders, sauce-pans, egg-beater, coffee pots, asbestos mats and a lot of other handy things. Underneath the shelf is a line where the dish-towels may be hung after the trials that follow a feed are over."

"Everything is handy, isn't it?"

"I should say so, and when the table is covered with a snowy cloth, pretty dishes and silver, and a crowd of jolly girls are around it, really the kitchenette is the homiest, dearest little place you ever saw."

"Can you use it for feeds any time you want to?" Nan looked by this time as if there might be hope for her yet.

"Yes, any time except study hour and after 'lights out' bell. We do not use it at night very much now. Mrs. Smith, our House Director, does not like the late night feeds that mean dull headaches next day. So early in the fall she posted a notice saying that any girl receiving a box from home and wishing to entertain in the kitchenette at mealtime might do so, and take whatever she needed to fill out her menu from the dining room."

"Why, wasn't that lovely of her?"

"It surely was. But it means that about every time you see a good sized box marked 'perishable' on the mail table, tantalizing odors will begin to be wafted to you about half an hour before dinner time, when you are so desperately hungry."

"Are your miniature kitchens kept exclusively for these state occasions?"

"Oh my, no! Candy pulls, corn popping, breakfasts for late risers, private confabs, and especially 'Freshman Business Meetings' where the aforementioned 'business' is a matter of intended mischief—all have their due share of the kitchenettes' time and protection. If those walls ever told their secrets, or the class skeletons ever should escape the . . . cupboards, it would be tragic."

"Everything you tell me about B. M.

T. S. makes me feel as if I can't wait until it is time to go," said Nan, putting away her electric set. "But 'honest Injun,' is it all as fine as you picture it?"

"Finer," came emphatically from the girl who knew.

Two paragraphs have been taken from the other stories which were received:

"A student is sick and unable to have her meals in the dining-room; a friend gladly prepares her diet in a few moments in the kitchenette. In the night a girl wakes up with a toothache or headache. Soon the hot-water bag is doing its comforting service, water being heated in the kitchenette."

"No matter what time of day or night, the kitchenettes are open to the girl in need. One may prepare a cup of tea or cocoa for the girls who have been out calling or have been on a sociology trip or those who have spent the afternoon working in industrial schools. They come home tired and weary and often chilled. How they do appreciate a hot drink with a roll or a cookie."

Overland Division

Are YOU answering the call of the WHITE CROSS?

THE NEEDS: DISPENSARIES

Bandages of all kinds, surgical dressings, operating gowns, sheets (large and crib), old linens or soft cotton (used sheets and pillow slips), ivory soap.

INDUSTRIAL SCHOOL SUPPLIES

Quilt blocks, thread, needles, thimbles, remnants of cotton cloth 1, 2, and 5 yard lengths for aprons and children's dresses, scissors, long cloth for children's underwear, Indianhead, handkerchief material (batiste), basted undergarments for children, crochet needles, sewing machines.

CITY MISSIONARIES' NEEDS

Clothing (second hand in good condition), ivory soap, rompers, A B C-books, movie machine, stereopticon, usable tracts, tennis and volley balls, phonograph, victrola records, children's stockings.

SCHOOLS AMONG NEGROES AND INDIANS

Bed spreads, table linens, sheets, quilts and blankets, kindergarten supplies, pianos, typewriters, playground apparatus, lighting equipment (cost between \$60 and \$70), books on biography, instructive educational games for young men's club, pictures with scripture texts for reading-room of young men's club.

No articles have been mentioned for which there is not a specific call at the present time. Write to your state leader of White Cross Service or to the Organizational Department, 2969 Vernon Ave., Chicago.

The Extension Department

OF THE WOMAN'S AMERICAN BAPTIST HOME AND FOREIGN MISSION SOCIETIES

Much interest is being shown in the plans and literature of the Extension Department of our two Woman's Societies. Many churches are making inquiries and are appointing visitors who will bring the message of Home and Foreign Missions to the shut-ins and others who for various reasons cannot attend meetings of the women's church societies. Write to the Extension Department Headquarters, 2969 Vernon Ave., Chicago, for a manual and a sample packet of literature. Start this important work at once. It will bring a blessing to those for whom the department is organized, it will help to extend the Kingdom of our Master through interest created and prayers offered, and it will bring joy to your individual church and visitors. All the literature is now being sent out on uniform quarters—January, April, July, and October.

FROM THE FAR LANDS

A Wedding in Rangoon

WHITNAH—POPE

The Karen Chapel at Judson College was the scene of a very pretty wedding, on Thursday, November 20, when Mr. Carrell Henry Whitnah and Miss Mildred Rebecca Pope were united in marriage by Doctor Gilmore. The platform of the chapel was blanketed with tall palms and ferns. At a little distance on each side, was a mass of palms, ferns, and other plants, while the ledges of all the windows were lined with maidenhair ferns. Mrs. C. E. VanHorn presided at the piano, which was partly hidden behind a bower of palms. At four o'clock began the Lohengrin Wedding March, to which the bridal party marched slowly down the aisle. The ushers were Rev. W. H. Duff and Rev. R. N. Crawford. The bridesmaids were Miss Hattie M. Price and Miss Helen K. Hunt. Mrs. R. N. Crawford acted as matron of honor. The three attendants wore on their heads dainty frills of white tulle adorned with long streamers of ribbon to match their gowns. They carried bouquets of roses. Ma Kin Thein, daughter of Saya Tun Pe, of the College, and Ma Mya Bwint, daughter of Saya Po Mya, of the Normal School, were delightful little flower girls, carrying large bowls of Burmese silver filled with rose petals. The bride came in on the arm of Mrs. D. C. Gilmore, who took, for the day, the place of the bride's mother, who was so far away, in

actual presence, if not in spirit. As the bride approached, the bridegroom, attended by Dr. St. John as best man, advanced a few steps to meet her. It was a very pretty and impressive scene as, against the tall graceful background of green, with the softly tinted dresses of the bride's attendants adding a delicate touch of color and enhancing the pure white of the bride, the young couple exchanged their vows in the simple but ever beautiful double ring ceremony. After the benediction the newly married couple, with train, left the church to the joyous strains of the Mendelssohn Wedding March.

Wedding party and guests then adjourned to the home of Dr. and Mrs. Gilmore, where a reception was held. The young couple were showered with heartfelt congratulations from the friends present. The groom, who has been in Judson College for two and a half years, has won the genuine friendship of everyone, while the bride, although but recently arrived from the homeland, captivated all by her beauty and charm. Many were the thoughts which were directed to the parents so far away, whose presence at this joyous occasion, if it had been possible, would have meant so much to them and to their children.

In a side room were displayed many beautiful and useful gifts from friends at home and in Burma. There were about 200 guests present. Mr. and Mrs. Whitnah went for a short honeymoon to Prome, as the guests of Mr. Roach, but are at home now, temporarily with Dr. and Mrs. Gilmore. On the departure of the Crawfords, they expect to live in East Amherst Place.—*Rangoon News*.

THE BOLSHIEVIST ANIMAL IN AFRICA

That many of the people of Africa are still bound down by their superstitious fears is indicated by news from Dr. W. H. Leslie, of Vanga. He says: "Following the epidemic of influenza last year the entire region was swept by a strange wave of superstition that threatened to have serious results. A report came that a new fetish-spirit animal was abroad in the land, coming from the west. It was said to have the face of a white man, the forelegs and breast of a cat, and the cry of a bird. It brought sure death to the towns it visited. White was a special attraction to it, so word was sent throughout the whole country to get rid of everything white. Beads, bracelets, and guns were also attractions and must be disposed of. This sounded quite Bolshevistic. Yet strangely enough it was accepted as truth almost everywhere, and people slaughtered or sold goats, ducks, chickens, dogs; in fact, all animals or fowls that had any white on them. Some even came from the inland towns to throw their guns into the Kuilu River. The

people in the villages nearest us inquired about this spirit-animal, were reassured, and saved their livestock. Then the scare soon passed, for when some villages refused to believe in it the mania was stayed and the country became rational again.

A RECOGNITION OF MEDICAL MISSION WORK

The government of India has recently given a real testimony to the value and efficiency of mission medical work, according to word from Rev. J. M. Baker, of Ongole, South India. "Our hospital," he says, "has been visited by the surgeon-general of the Madras Presidency, a man who is at the head of the medical department of the government. He saw very clearly the facilities of this station in making a success of hospital and admitted that in many ways we had the advantage of the government. Not long after our application for government grants on buildings was passed favorably and we have now received altogether \$17,000 from the government to put up the hospital buildings."

The governor of the Madras Presidency, which contains forty-two millions of people, is visiting our hospital on December 19. He lays the tablet in the main building and is the guest of our conference at dinner the evening of the same day.

UNIVERSAL EDUCATION IN INDIA

Universal education for India does not seem to be very far off. Bengal has decided to have it immediately, multitudinous and poverty-stricken as its population is. Several other sections are making great endeavors toward it. It will come for Burma quite soon. Yet it cannot be Anglo-vernacular education, for that is altogether too expensive. We must have Christian men equipped to teach in vernacular schools. It is only through the vernacular that we can really reach the people.—*Wallace St. John, Rangoon Baptist College, Burma*.

THE STATION SCHOOLS OF MYITKYINA

Our present enrolment in the station school is ninety, ten of whom are girls. We have three village second-standard schools, one new this year. These schools are not entirely self-supporting, but we are doing all we can to make them become so. Six of our station school children have been baptized this year. There have been encouraging results from the work of our evangelists and teachers out in the district.—*N. E. Woodbury, Myitkyina, Burma*.

A JAPANESE LEADER

Dr. William Axling, who is in charge of the Baptist Tabernacle at Tokyo, says in a recent letter: "You will be glad to

know that Mr. Fujii is proving a most delightful colleague and is giving efficient service. He is making an increasingly large place for himself in the work of the Tabernacle." Mr. Fujii, of whom Dr. Axling writes, came to this country in 1906. Nine years later he received the degree of A. B. from William Jewell College, and in 1917 his M. A., from Brown University. For six years he lived in the home of Dr. J. G. Greene, until recently the president of William Jewell College, who says of him: "He is one of the best men I have ever known of any nationality, a devoted Christian with a world of natural ability." Mr. Fujii is particularly interested in institutional church work and the Christianization of the Japanese home. It is to such leaders as these that Japan looks for the Christianization of her people.

Foreign Missionary Record

SAILED

From Vancouver, December 25, 1919, Rev. and Mrs. G. D. Josif, on the *Empress of Asia*, for Burma.

From San Francisco, December 17, 1919, Miss Ruth Sperry, on the *Colombia*, for China.

From San Francisco, January 10, 1920, Mr. and Mrs. Newton Carman, for China, and Rev. and Mrs. W. D. Sutton, for Burma.

From Matadi, Mr. and Mrs. L. Foster Wood, of Tsbeembiri, the Congo, on December 29, 1919.

ARRIVED

Rev. W. A. Stanton, of Kurnool, South India, at New York, December 25, 1919.

Rev. William Pettigrew, of Assam, at San Francisco, December 30, 1919.

BORN

To Rev. and Mrs. William R. Hutton, of Gauhati, Assam, a daughter, January 1, 1920.

To Dr. and Mrs. J. A. Ahlquist, of Tura, Assam, a son, January 8, 1920.

To Mr. and Mrs. Daniel H. Kulp, of Shanghai, East China, a daughter, Evelyn, January 10, 1920, at Pottstown, Pa.

MARRIED

Mr. C. H. Whitnah, of Rangoon, Burma, and Miss Mildred Pope, November 20, 1919, in Rangoon, Burma.

DIED

Miss Flora Ayres, of Pegu, Burma, January 6, 1920, at Clifton Springs Sanatorium, Clifton Springs, New York.

FROM THE HOME LAND

Indian Fireside Schools

It was a Baptist missionary to the Kiowa and Apache Indians, Harry H. Treat, who at the Conference for Christian Workers among Indians, held under the auspices of the Joint Committee on Indian Missions of the Home Missions Council, said: "The time has come when our Indian churches should put on their teaching program some plan whereby, in every home where there is some one who can read, the Bible will be studied daily. I have been musing for several years upon some way to establish fire-

side schools. I have not yet a plan. But a series of simple lessons to help read the Word understandingly is needed so that the missionary may follow it up in the pastoral visits. And some of the Indians may be trained to be superintendents in such work. A Home Department to our Indian Sunday Schools is needed as badly as in any white church. If we can get our Indian churches to take the slogan 'All the tribes for Christ,' then we must get them to such a program of education. Our churches must attempt to make the homes co-ordinate with the schools. We must put the homes on a basis more nearly in line with the life of the young people. The right sort of a newspaper could be made to help the homes in this effort. But these matters must be made with the Indians in mind."

SOCIAL SERVICE DEPARTMENT

Harold R. Husted, of the Social Service Department of the Home Mission Society, has been assisting Prof. R. W. Foley, of Colgate University, who is conducting a survey of Madison County, New York, for the Interchurch World Movement. Besides filling out a regular blank for each church and community in the county, a home-to-home study is being made in all the towns, and 300 homes will be studied in the open country. It is planned to have this survey completed by the last of March. It will give us a most complete story of a representative farming community of the great Empire State. The students of Colgate are assisting with the field work and are receiving college credit in sociology for it.

Some months ago the Chamber of Commerce of Des Moines, Iowa, conducted a house-to-house survey of the city, and their statistics are now available. The results of this survey, together with the study instituted by Dr. Rolvix Harlan and Mr. Husted, will be used as a guide in making out a new constructive, forward-looking policy for the Baptist churches of Des Moines.

Recently Mr. Husted spoke at the annual banquet of the Men's Brotherhood of the First Baptist Church, Elkhorn, Wisconsin. Elkhorn is one of the places selected for the location of a rural demonstration church. After a survey of this field last summer, it was decided to have the Home Mission Society cooperate with the Elkhorn Church in building a \$10,000 Community House. This building is nearly completed.

One of the most successful rural churches in the Northwest is the Big Springs Baptist Church near Alcester, South Dakota. The Social Service Department has assisted in a survey of this field preparatory to the inauguration of a still more progressive program.

INFORMING WORK

That the men graduating from the theological seminaries to go out into the active ministry may lead their congregations into a knowledge of the large plan on which our denominational work is organized, the men who are directing it, and the visions and hopes of these leaders for the future, several of these institutions are asking the heads of the denominational activities to visit the schools to meet the students and present their work, its importance and needs. On February 2, Dr. Charles L. White, Executive Secretary of the Home Mission Society, was at Crozer Seminary, and for March 2 he was engaged as speaker at Newton, the occasion being designated as "Home Mission Night."

SECRETARY DIVINE'S SUCCESS

Since April, 1919, Rev. F. H. Divine, Edifice Secretary of the Home Mission Society, has assisted twenty churches of the Northern Baptist Convention in securing cash and pledges to the amount of nearly \$2,000,000 for the erection of new buildings, the completion of buildings already begun, changes and improvements in church property, and the cancellation of debts. Early in May, 1919, he helped the Lafayette Avenue Baptist Church of Buffalo, N. Y., to raise \$160,000 for a new edifice; \$100,000 had been the aim. Somehow the sublime faith of this indefatigable worker inspires a church contemplating an advanced program to push beyond its earlier fixed goal. Among recent campaigns directed by Mr. Divine were the notable achievements at Los Angeles, California; Oak Park, Illinois, and Flint, Michigan. At Los Angeles the \$500,000 Temple Baptist fund was oversubscribed. Great preparations for the drive had been made by the pastor, Dr. J. Whitcomb Brouger. The fund that has been raised is to be controlled by a board of trustees representing not only Temple Church, but also the Southern California Convention. Oak Park Baptist Church, of which Dr. C. D. Case is pastor, set out to raise \$250,000 for a new church fund and passed the mark by over \$50,000. More than \$60,000 was raised by the First Baptist Church of Flint, Michigan, with which to pay for changes and improvements in the church property.

AN OPEN DOOR

During his short stay in Seattle recently, the Labor Evangelist of the Home Mission Society, Rev. D. L. Schultz, visited the Japanese Baptist Church, of which Rev. F. Okasaki is the honored pastor. Eleven young men responded to Mr. Schultz's invitation to accept Christ publicly, which made all hearts rejoice. Mr. Schultz was invited to speak to a Japanese Club, composed

of over seventy young men. Miss Rumsey, our missionary, secured for him a very fine place in which to meet these young men when they came. The president of the club, a fine young Japanese, said, in his remarks: "For fifteen years our club has been organized to develop the social and physical side of our boys and keep them clean, but we have neglected the religious side and now desire to have you tell us how we can do this. We are very anxious to know. Please tell us how we can develop our lives in the best way."

After this introduction, Mr. Schultz spoke to these young men, many of whom were university and high-school students, while others were in business. Only three or four were Christians. Mr. Schultz confessed that never had he felt more in need of the guidance of the Holy Spirit than at this time. For over an hour he talked to them, and a few questions were asked and answered. The president of the club then requested him to try to secure men who would give them an address on Friday evenings for the purpose of helping them to understand the spiritual side of life, as he expressed it. This request was granted, and a movement is now on foot to have Christian men give talks regularly to these young men. Pastor Okasaki said: "This is wonderful! It is an open door to a great number of Japanese."

After this meeting, Mr. and Mrs. Schultz were invited to the home of a Japanese banker, who had been managing this club, and who had started it. A great Oriental dinner awaited them. Again the question of how to develop the spiritual life was discussed. As a result of this visit, a systematic study of Christianity was begun by the members of the club. They had about decided to study Buddhism.

ANOTHER HUT

The members of the Marcy Avenue Baptist Church of Brooklyn felt that there should be a more permanent memorial to the boys who served their country in the great World War. A plan was conceived of remodeling a large room in the basement which was not being used for any purpose. At a cost of \$4,500 this room was fitted up into one of the coziest and most inviting of rooms. Comfortable chairs, a piano, a victrola, reading tables, a billiard table, chess, checkers, and other game-tables make up the furnishings of "The Hut." It is planned to have a lady matron-director give full time to "The Hut," and in this way it may be kept open at all times. It is proving a great success in every way, and the pastor, Dr. John M. Moore, is making contacts with young people in the neighborhood whom he has never met before. This is community service centering in the church.

A Good Time in Japan

In Himeji, Japan, not far from the sea,
There's a girls' school named
Hi-no-mo-tô,

Here the girls learn to work as well as
to play,
Both in lessons and games they're not
slow.

Their C. E. Society's a flourishing one,
Their ideals are never upset;
Reorganization to start the New Year
Marked a day one can never forget.

At two-thirty sharp the meeting was
called,
Resolutions and papers were brought;
The plan and ideals for the following
months
Were presented with very great
thought.

The meeting soon finished, and all were
led out
To the beautiful garden outside;
Here were flags of all nations stretched
high in the air,
And booths with some dainties beside.

The dainties were not, though, as one
might expect,
Cakes and candies or tea or ice
cream;

For Japanese goodies are sweet soup of
rice
And potatoes that aren't what they
seem.

Just then from the school doors there
came a parade—

To depict the twelve months they
have come:
From the first to the twelfth in their
costumes so fine—
Bride, coolie, fish, wet weather glum.

The pageant soon ended and all gathered
round
To sing with great zest and with
cheer

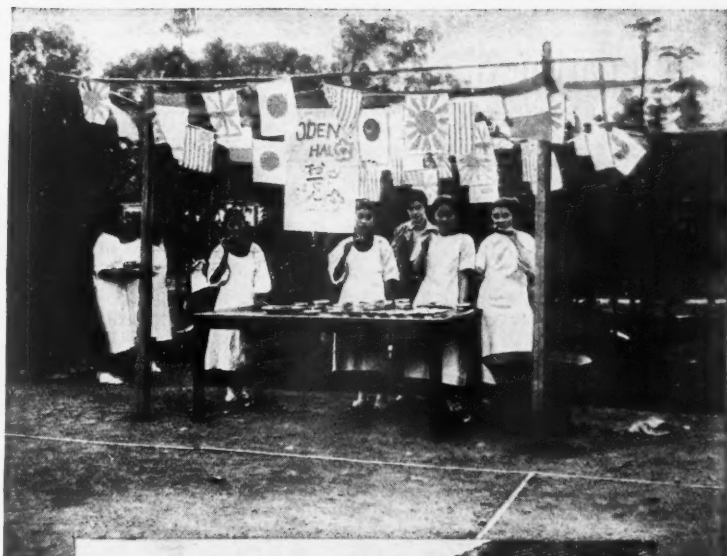
Of joys in the past and successes to
come

To their own *Alma Mater* so dear.

—Ann T. Haring.

The Pictures

We are indebted to Miss Haring, a teacher in the Hinomoto School, for the verses and photographs. The top picture shows Miss Pawley, a teacher, and some of the girls who served. They are eating potatoes and some indescribable Japanese food on the stick. The center shows in part the school buildings in Himeji. The bottom picture illustrates the Parade of the Twelve Months in the Pageant. Our work in Himeji began in 1907; we now have two churches, with 199 members, and two schools.



Department of Missionary Education

Conducted by Secretary William A. Hill

Miss Huston's New Service

BY WILLIAM A. HILL

Miss May Huston, who for eight and one-half years has been the efficient New England Secretary of the Woman's American Baptist Home Mission Society, entered in January upon her new work as assistant to Rev. William A. Hill, Secretary of Missionary Education, and will be engaged in the promotion of mission study and other missionary education plans for the churches, largely in the field of women's work. She brings to her important task a thorough educational equipment, and the valuable training which a long and successful secretarial service has provided.

Miss Huston is a native of the Middle West. She received her college education at Franklin College, Indiana, and in her sophomore year offered herself as a student volunteer. Circumstances required her to change her plans for foreign mission service, and she at once turned her attention to home mission work. She taught for four years in the Roger Williams University in Nashville, Tennessee, when she was called home by her mother's failing health. After her mother's death she remained at home with her father and taught in the Goodland High School for seven years, during 1902 to 1904 acting as assistant principal, and from 1904 to 1909, as principal. During these years she also pursued special studies in both Indiana and Chicago Universities.

Upon the death of her father she entered actively into missionary work, and in 1909-1910 served as missionary among the Crow Indians under our Woman's Home Mission Society. Spelman Seminary was in need of a college-trained teacher, and Miss Huston was asked to accept the appointment, teaching psychology, history of education and pedagogy. At this juncture the New England office of the Woman's Home Mission Society needed her executive services, and she was granted a year's absence by Spelman for this service. Two years later Spelman requested her to take the superintendency of the Teacher's Training Department, with four hundred students and twenty teachers, but the Woman's Board, recognizing her special fitness for the New England secretarial work, persuaded her as to the importance of this work, and she has therefore remained at this post over eight years. The testimony of New England women has been given in the following words: "Under her wise lead-

ership the Woman's Societies have greatly increased in numbers and efficiency. Broad-minded, of calm, impartial judgment and fine business ability, she fills well the large place to which she has been called, and gathers to herself the devoted affection of the women of New England."

Miss Huston's early desire for foreign service, her active missionary work in the West, South and East, her special educational preparation, proved executive ability and special acquaintance with our denominational life, constitute favoring qualifications for the working out of adequate missionary plans and programs in our new educational en-



MISS MAY HUSTON

deavor. Her appointment to her new task receives the hearty concurrence of the women of both societies, and in commending her to the women of our churches we covet for her a service of great usefulness. She may be addressed at 716 Ford Building, Boston.

* * * * *

Secretary Hill's message to the World Wide Guild was received too late for insertion in the W. W. G. pages, but is given on this page, and we are sure the Guild members will respond to his words.

We hope the Guild will join the Crusaders in adding many names to our subscription list.

To the Members of the World Wide Guild:

Miss Alma Noble, your Secretary, has offered to me the opportunity of extending to you a word of greeting, and I gladly accept.

It now becomes my good fortune and my responsibility to foster the interests of your organization, for as you know, beginning with January 1st the World Wide Guild becomes a part of the Missionary Education Department of the Board of Education. I hope you will help to verify my good fortune, as I seek to justify the responsibility.

I am glad to bear you my greetings, because of my own confidence, as a pastor and then as a secretary, in the great work which the World Wide Guild has done and is doing in missionary education.

I am glad again because of the great world-wide doors which are swinging open to your large usefulness, and it is a great privilege to share with you this abundant entrance into a new world.

As I think of the need of the world, I hear the call of Christ, and as I hear the call of the world, I think of the need of Christ. The world and Christ both need us.

May I speak to you a real personal word as though I were your pastor, and you were my congregation? We will remember that each shares equally the responsibility for extending the Master's Kingdom. There are two fine goals which I covet for each one of us, and here is my sermon.

First. I hope it will be our ambition "*To know Him.*" If knowledge is power, then this kind of knowledge is superior power. Truth sometimes is made elusive by the very definition which seeks to reveal it; but the Christian heart has an inner witness—"I know in whom I have believed," and the world seeing our lives, again draws its inescapable conclusion—"and they took knowledge of them that they had been with Jesus."

Second. May we seek "*to make Him known*"! This is our high endeavor. Jesus is the sunburst of God over a dark world. His is that "light that never was on sea or land." His great wish was that He might be lifted up from the earth that all men might be drawn unto Him. If we do not help in doing it, it will not be done. He is depending upon us.

"Christ the Son of God hath sent us
Through the midnight lands.
Ours the mighty ordination
Of His pierced hands."

It is each one's joy to know Him.
It is each one's job to make Him known.

I welcome you to this world-wide goal
and I join you in this quest.

WILLIAM A. HILL.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE - 200 BRYANT ST., BUFFALO, N. Y.

The Last Month of the Fiscal Year

I wonder how many of you know that beautiful poem of Henry Van Dyke's, "The Toiling of Felix"? Some sentences from that poem seem to me especially pertinent as I think of you fine Worth While Girls and the work you have done this past year for the Master. For those of you who are occupied all day, and yet do not let weariness of the flesh keep you from your Guild meetings, I am sure these words must give you courage: "Blessed are they that labor, for Jesus partakes of their bread, He puts His hands to their burdens, He enters their homes at night; Who does His best shall have as a guest the Master of life and light."

Have you done your *best* this last year? Have you gone to your Chapter meeting when it required an effort? Have you prepared a program, or even a short talk on some topic? Have you responded when the president asked for some "short prayers in closing"? Have you tried to get a new member? Have you been willing to help with White Cross? Have you written a cheery, newsy letter to the missionaries, home and foreign, assigned to your State? Have you read the books in the Reading Contest? Have you decided to become "a tither, a happy tither"? (See January MISSIONS.)

Miss Crissman has told you some things about the Student Volunteer Convention. One sentence spoken there has remained with me: "It is a cheap diagnosis of Calvary that sees in it only exemption from the penalty of sin." No—as we "Survey the wondrous Cross," can we help feeling that we were "saved to serve"? I want you all to feel that you can truly serve through the activities of your Guild, but I do hope some of you will respond to the S. O. S. call sent out by our Foreign Society for sixty-four missionaries ready to sail in the autumn; and by our Home Society for fifty to be placed in our large cities, among the Negroes, Indians, Mexicans, and our Latin-American neighbors. Pray, girls, that these needs may be met, and if the call comes to you don't stifle it, for you know "The Lord of love came down from above to live with the men who work."

SOME IMPORTANT THINGS TO REMEMBER

The Reading Contest ends March 31, and immediately after that date complete the report of your Chapter and send it directly to Miss Alma J. Noble, 200 Bryant Street, Buffalo, N. Y. This is the one report which must come directly

to me. In order to qualify for the picture of Hofmann's "Head of Christ," every member of the Chapter must have read five books—two home, two foreign, and one inspirational.

* * *

It is a little late to speak about the Short Story Contest, but if there should be a belated story, hurry it in to your State Secretary Director at once. If you do not know who she is, send it to me and I will forward it to the proper judges. You know the award for the best story means a trip to one of our Summer Schools of Missions for some girl.

* * *

Speaking of MISSIONS! How do you like its new dress? Isn't it fine? And isn't that picture in this number, of our Japanese W. W. G. at Seattle, Washington, beautiful? Aren't we proud to have such girls, and those fine Chinese girls whose picture appeared several months ago, working with us to help bring the kingdom of God in earth? I was delighted to receive a letter from a new Chapter in which the writer said, "You told us to be sure to take MISSIONS, so the first night we secured seventeen subscriptions." Don't you say "Hooray!"? I do. Another girl, referring to something in our department, said, "How could we ever get along without MISSIONS?" The Editor is doing more than the fair thing by us—now, let us just pour in subscriptions to his office. In clubs the price is fifty cents a year.

THE JAPANESE W. W. G. AT SEATTLE, ON FRONT COVER

Beginning at top from left to right: First row: Miss Esther M. McCollough (Counsellor), Miss Yoshie. Second row: Snizuko Tomeyama, Hana Shibata, Tsuriyo Komanya, Motsu Kimura, Mizue Akiyosira, (by the post) Sumire Okazaki (Secretary), Taki Miyagawa. Third row: Tae Miyagawa, Miss Mary Herd (Counsellor), Shizue Akiyoshi, Kitsu Kimura, Yae Kurihara, Kiyo Yajima. Fourth row: Kiyo Arrizumi. Fifth row: Mine Sakamoto (President), Florence Okamura, Taki Tsukuno, Fujii Katayama.

I know you wish I would "ring off" when it comes to Report Blanks, and so I will just remind you, if you have not already done so, to do it now!

*Faithfully yours,
Alma J. Noble.*

Student Volunteers

DES MOINES, IOWA, JANUARY 1-4

Students came more than seven thousand strong from all of the important colleges and universities of the United States and Canada. As that great audience filed into the spacious coliseum every eye saw at the front the immense world map and the motto—"The Evangelization of the World in this Generation." Could one short terse slogan contain a greater challenge not only to students in college, but to every Guild girl?

Many W. W. G. girls now in college were present, and we would share the vision and divide the responsibility. Only as every girl bears her share will the work be done.

What a picture was brought of the New World and its call! Every Guild girl has heard it expressed in a hundred ways and more, that we are living at a time of crisis; in a world shaken, torn, confused, embittered; yet a world made plastic, teachable, seeking, yearning, waiting.

Where does this New World turn for leadership? Youth was never so much emphasized as now. A new and greater valuation is placed on its energy and its enthusiasm. There is an open, waiting, closer world on the one hand, and the conserved vitality of American youth on the other. We must strike the personal equation somewhere. One of the outstanding questions of the Convention came from the lips of Sherwood Eddy, "Is it true that you belong to a ragtime, jazz-band generation?" A negative two-thousand strong rises in the reply of the Student Volunteers who have openly stated their purpose for overseas service. It comes from Baptist lines through the doctors and nurses going with the touch of the Great Physician, in the educators carrying the light of truth and knowledge, in the evangelists offering the "Bread of Life," and "Living Water." Yes, many have faced the issue and have made worthy answers, but the test is not complete. How will each of the thousands of Guild girls make her answer? How will she write her personal equation? Will it be for self or for service?

The challenge of the present world need is revealed to Baptists in that masterpiece of literature, the "World Survey." Every Chapter has received a copy. Read it, study it, know it, answer it! Three hundred definite calls to girls are registered there. Somewhere in that Survey you will find yourself. Where are you? Where will you be in the next five years? When you come to a day like this, it is not the "good times" you will have, but what you will do for Christ that counts. The measure of what you think of Christ is what you will do for him.

With faith in every Worth While girl,
I am sincerely yours,

Helen Crisman -
Field Secretary.

A NATIVE TEACHER

Here is a snap-shot of Ma Ngwe Yone, one of the kindergarten teachers in Moulmein, Burma. This was sent in



MA NGWE YONE

with a request for some "wants" which we thought the W. W. G. would like to fill.

"There is another book I want very much. It is 'Songs of the Child-World,' by Riley and Gaynor, No. 1 and 2. I won't mind if two or three persons could send them, because our kindergarten teacher wants one, especially No. 1, and so do I."—*Nona G. Finney, Bassein, Burma.*

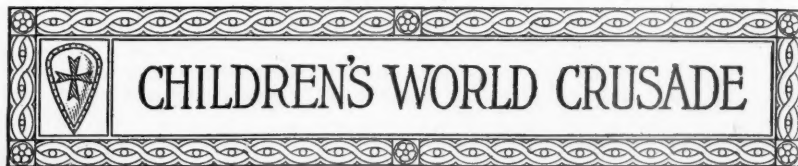
WHAT ONE CHAPTER DID

"You will be interested to know that we reached our hundred dollars for the young women's part of the Jubilee Fund.

"You may also like to know that our Chapter is taking up the White Cross work—rolling bandages and folding compresses at our meetings (half-hour before and a half-hour after the regular business and program). The girls bring old sheets and pillow cases which are torn in various widths and corresponding lengths, and we also had soft, unbleached cotton (new) contributed. The central Red Cross in Boston kindly lends

us a bandage roller for use one evening a month, and we also borrow one from a hospital. We are planning a little later to have a 'Medical Shower' of a number of the articles listed on the 'Stupid Me,' etc., leaflet.

"At our meeting this month we are planning to have a number of girls from a near-by Baptist church where there is no W. W. G. Chapter as yet, in the hope that they will want to form one."—*Dorchester, Mass.*



CHILDREN'S CALENDAR OF PRAYER

"Pray for our Chinese Mission School children in China and America, and ask God to help them with the lessons that you find hard. Pray that they may all learn to love Jesus."

This is one page out of the beautiful "Children's Calendar of Prayer," published by the Women's Boards. It may be that there is still a boy or girl in a Baptist home who has not yet been given one of these calendars to hang in his own room. Those who have them are happy in the possession, and we feel sure that the habit of daily, definite prayer will be a valuable factor in building Christian character. There is a leaf for each day of the week, with a beautifully colored picture of the people for whom prayer is asked. Sunday is for America; Monday, Japan; Tuesday, Our Islands; Wednesday, China; Thursday, New Americans; Friday, India; Saturday, Africa. Order from the Literature Departments of the Woman's Home Mission Society, 2969 Vernon Avenue, Chicago, or Woman's Foreign Mission Society, 1433 Stevens Building, Chicago. Single copies, 15 cents, or \$1.50 per dozen.

SENTENCE PRAYERS

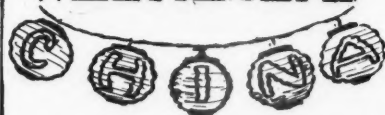
The Women's Missionary Society of the United Lutheran Church in America, 844 Drexel Building, Philadelphia, Pa., has a leaflet (10 cents per dozen) "Sentence Prayers for Children's Missionary Societies," which might be of some help to Leaders who are trying to teach children to pray. There are eighteen prayers, of which a few are quoted:

"Dear Lord, teach us to pray. May we love to go to Thee in prayer, to tell Thee our joys and sorrows, and to ask Thee for the things we need. Amen."

"Dear Lord Jesus, help me to be like Thee in helping other people and in doing what I can, kindly and pleasantly, for Thy sake. Amen."

"Bless, dear Lord, all of the missionaries who are preaching the Gospel to the heathen. Amen."

WEDNESDAY



Pray for our Chinese Mission School children in China and America & ask God to help them with the lessons that you find hard. Pray



that they may all learn to love Jesus.



"Dear Lord Jesus, we boys and girls want to pray Thee every day we live. Help us to be such faithful workers that we may be little lights shining for Thee. Amen."

"Dear Father in Heaven, bless all Thy little children of every race and color all over the world and bring them into Thy fold. Amen."

"Bless all our home missionaries who are working to build up Thy Kingdom in our own land. Make them strong to work for Thee. Amen."

"Dear Lord Jesus, help me to listen to Thy call and to learn and give and pray so as to be Thy helper all my life. Amen."

PICTURES—PICTURES—PICTURES

There is a great field of education and inspiration which has not heretofore been properly used, and that is the field of pictures and illustrations. In

the Budget of the Interchurch World Movement, a large appropriation has been made for making lantern slides, charts, maps, etc., because of growing appreciation of the value of such means of education. If every church in the Northern Baptist Convention could have a good stereopticon lantern, there are enough slides available at present to make a good beginning. One Crusade Company last year finished its study of "Jack and Janet in the Philippines" with a set of slides on the Philippines. The boys themselves managed the lantern, and one of the girls gave the explanatory notes. It was a great success, and opens an avenue which has hitherto been traversed by the "elders" exclusively. So, if there is a lantern available, give your boys and girls an opportunity to use it, with supervision.

Many boys in these days have a Radiopticon, which they would gladly lend to the Company. Our Boards, both General and Women's, have many beautiful picture postal cards, which would furnish a good substitute for the stereopticon pictures, if shown by the Radiopticon. There is no reason why the children in a church which has neither stereopticon nor Radiopticon, should be deprived of all illustrative methods of education. The Everyland Picture Sheets furnish the most attractive illustrations for note-books and programs on a great variety of subjects. Send to our Literature Departments (addresses given above) for a catalogue and description of these Picture Sheets. They are 15 cents each, and here are a few of the subjects, "Children of the City," "How We Are Fed," "How We Travel," "The Esquimos," "Chinese Boys and Girls," and "Chinese Snapshots."

A DRIVE FOR "MISSIONS"

Dr. Grose, the Editor of MISSIONS, suggests, in a personal letter, that the members of the Children's World Crusade, secure this year 5,000 subscriptions to MISSIONS. He has faith in us, boys and girls, and let us show him that it is not misplaced. If your Company and Band will secure five, we shall have them, and I think that is not too hard for red-blooded Crusaders. Now let me hear from every one of you as soon as you have five or more. Just because I want to see this go through with spirit, and to show some appreciation of your cooperation, we will give five Honor Points for each new subscription secured. ALL OUT FOR THE 5,000 POINT DASH!

LOOK IN THIS CORNER NEXT MONTH FOR AN INTERESTING ANNOUNCEMENT.—*Editor Missions.*



POSTER!

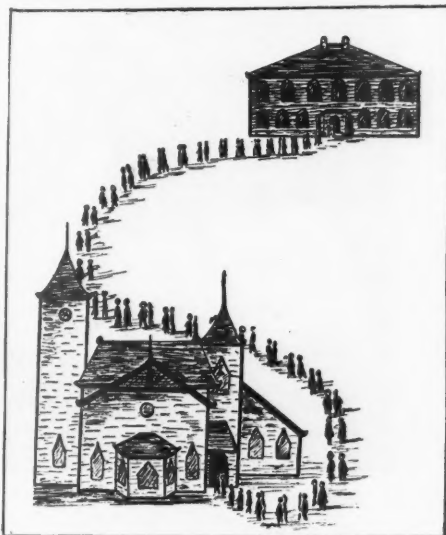
The last of the posters appears above. The colors are gay in the bed quilt, and the roofs of the houses are vivid blue. The verse is:

In the crowded heathen cities,
There's sickness all around,
And fear of evil spirits
In every heart is found.

But there'll be joy and healing
When hospitals are there,
And doctors and the nurses
With the Bible everywhere.

Mary L. North

200 Bryant Street, Buffalo, N. Y.



FROM SCHOOL TO CHURCH

HEAR ME!

I have some rights.
I have the right to be well born,
well nourished, and well protected.
I have the right to play and be a child.

I am entitled to such an education as shall fit me for life and usefulness.

I am entitled to a sanitary home, pure air, and pure water.

I am entitled to such conditions as shall enable me to grow up tall and straight and clean and pure.

I am entitled to the love and care of a mother, and it should not be necessary for me to suffer while my mother toils.

I am entitled to the love and protection of a sober and kind Christian father, and I demand that you shall not make it easy for my father to go wrong and hard to do right.

I am looking to the Church of Christ to defend my rights in the name of One who loves little children.

I thank you.—*Social Service News.*

THE CALL TO THE STRONG

BY WILLIAM PIERSON MERRILL

Not to the weak alone
Soundeth the call of Love,
"Come unto me and rest";
But to the spirits strong and great,
Who do the work and bear the weight,
Toiling from early morn till late,
With vigor and grace and zest.

These are the lives that labor,
These are the heavy laden,
Theirs is the blessed word.
Not for themselves the strain and care
It is their neighbor's grief they share,
It is their brother's load they bear,
Even as did their Lord.

Patient they are, and brave,
Steadily marching on,
Ready for every test.
Only the Lord who trod that way
Knows of the strain from day to day,
Knows how they long to hear him say,
"Come unto me and rest."

And it is sweet to know
How to each broken heart
Cometh the summons blest:
"Ye who have toiled without avail,
Ye who were tempted but to fail,
Ye who are sad and poor and frail,
'Come unto me and rest.'"

Yet there is something more,
Better and worthier far,
Richest reward and best:
"Ye who are strong and true and brave,
Putting aside the ease ye crave,
Comrades of him who died to save,
'Come unto me and rest.'"



MRS. RAPHAEL C. THOMAS AND HER BABY GIRL

Marguerite M. Thomas and Mother

Baby Marguerite, here pictured at the age of five months, weight 15¾ pounds, is the first member of the Jewel Band in a foreign land. She is the daughter of Dr. and Mrs. R. C. Thomas, of Iloilo, Philippines, and granddaughter of Mrs. Henry W. Peabody. The Board of the Woman's American Baptist Foreign Mission Society made her a member of the Jewel Band when she was a week old, and a gift box is now being filled for her. The picture was taken October 22, 1919, and a note with it says the sturdy little Miss is happy and at home, talking to her doll—a gift from Mrs. Gale, of Connecticut. Her bonnet came from Mrs. Montgomery and her socks from Mrs. Noble. The mother's pride is not veiled, and if the grandmother were in the group there would be more smiles and pride. Miss Mary L. Noble sends the photograph, which will give pleasure not only to the Crusaders and Jewel Bands, but also to the wide circle of friends who rejoice in the service which Dr. and Mrs. Thomas are rendering in Iloilo.

"Sic Transit"

Carve your name high o'er the shifting sand
Where the steadfast rocks defy decay;—
"All you can hold in your cold, dead hand,
Is what you have given away."

Build your pyramid skyward and stand
Gazed at by millions, cultured they say;—
"All you can hold in your cold, dead hand,
Is what you have given away."

Count your wide conquests of sea and land,
Heap up the gold and hoard as you may;—
"All you can hold in your cold, dead hand,
Is what you have given away."

Culture, and fame and gold—ah so grand!
Kings of the salon, the mart, a day;—
"All you can hold in your cold, dead hand,
Is what you have given away."

—G. Frederick Watts.

**Can You Sleep Nights?**

At least one skeptical layman has been convinced by Interchurch World Movement maps, showing vast areas of the world still unoccupied by missionary agencies, that an evangelical world program is a pressing need of the time, according to Dr. J. Campbell White. The unoccupied fields are marked upon the maps in red.

"I woke in the middle of the night remembering with a shudder those huge red spaces," the layman told Dr. White, "and now I am convinced."

Having once seen those unoccupied spaces, one must do something to fill them, if one expects to sleep well o' nights.



A GROUP OF GRADUATES FROM KEMENDINE GIRL'S SCHOOL, RANGOON, BURMA. LAST AUTUMN THEY ENTERED JUDSON COLLEGE, RANGOON, OF WHICH MISS HELEN HUNT IS THE DEAN. IS IT WORTH WHILE TO GIVE SUCH GIRLS A CHANCE FOR HIGHER EDUCATION?

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

March Dynamics

FACING TOWARD THE BUDGET

IT is not without significance that the name of the third month in the calendar bristles with dynamics. Punctuate it with an exclamation point and it becomes Baptist orders as we face toward our annual Day of Judgment, the end of the fiscal year. For churches and mission circles which entered the year with a tithing membership, systematic and proportional giving for benevolences and the quarterly payment plan in action, the month brings no special orders; but for the rest there comes a double quick pace which often becomes a wild scramble. While nothing short of the efficiency standard just mentioned should be satisfactory for the coming fiscal year, cheerful assistance is due those willing to make strenuous efforts, even at the eleventh hour, to lift their share of the load instead of shunting it upon shoulders already bearing their maximum.

It goes without saying that commercialized missionary benevolences are unworthy any Baptist church in this day and generation. We have no specifics to offer for "the painless extraction of cash," nor any commendation for the counterfeit "widows" liable to pose at the collection plate when finals are asked for the budget. The *genuine widow* is well-nigh extinct, viz., she who gave her whole living.

Here is the method par excellence, which has never been superseded:

"The best way to raise missionary money: Put your hand in your pocket, get a good grip on it, then raise it."

After this, only money-raising methods affording a spiritual blend should be recognized. Here are a few culled from the field:

1. *Self-denial week* (or month), at the close of which period Christians turn into the treasury the money-equivalent of things which they have gone without for the sake of the spread of the Kingdom. A spiritual "value received" can be written across the face of such offerings. The story of self-denial week as told to the writer by the president of the woman's mission circle of the First Baptist Church of Austin (Chicago), Illinois, was a classic in Christian living.

2. A rural church reports its housewives devoting to missionary benevolences *all the eggs laid on Sunday*. At

that rate the hens of the Northern Baptist Convention could build the much-needed training-school for native Christian workers in El Salvador or Nicaragua, or assume a month in the Golden Jubilee Year of the W. A. B. F. M. S., during its calendar equivalent.

3. The woman's missionary society of the First Baptist Church at North Adams, Mass., had a *Memorial Fund* contributed to by those who had lost loved ones during the year and who, in gratitude for the years of association with those friends, wished to reincarnate their lives in redeemed souls of every tribe and nation.

4. Last spring the woman's society of Emmanuel Baptist Church, at Newton, Mass., gave out comely little yellow "*Sunshine Bags*" in which their members were requested to deposit a penny for every sunny day during the season—an excellent spiritual tonic and a new attitude toward that worn-to-a-frazzle topic, the weather.

5. Another plan offered for *Forum* use is that of holding a March or April *Indoor Picnic*, refreshments for which shall be solicited in attractive written invitations as follows:

"The Woman's Society of Calvary Church cordially invites you to a basket picnic to be held in the church parlors on Friday afternoon, at 2.30 (or why not in the evening, with men and women attending?) in honor of Miss Missionary Budget (or Madam Golden Jubilee, or Our New Americans, or Our Sisters in Hindu Zenanas). As your share in the basket luncheon, will you please enclose in the accompanying paper napkin the money equivalent of one of the items mentioned below:

"Two dozen sandwiches.

"An asparagus salad.

"A dozen bananas, oranges, or apples.

"A cake.

"Half a pint of cream.

"A pound of coffee.

"A program of music and stories around the camp fire will be rendered."

The decorations and arrangements of the meeting place may be left to local ingenuity, but an informal grouping around a camp fire (a red droplight imbedded in fresh boughs or fagots) is suggested. The music and stories should be adapted to the specific topic chosen, our literature departments being prepared to furnish ample material. The culmination should be a march to spirited music (such as "Mine Eyes Have Seen the Glory of the Coming of the

Lord") past a decorated lunch-basket in which the napkins containing the offerings are deposited. A bit of homely good cheer for the sake of fellowship may close the meeting; but it should be very simple and inexpensive.

Let every woman resolve that, by whatever means deemed advisable, her church shall make a determined effort to raise its entire budget by May thirty-first that there be no deficit in this supreme year of missionary opportunity.

HOUSECLEANING HINTS FOR THE PROGRAM COMMITTEE

But March, the eleventh month of financial reckoning, has yet another outlook. It is at this season that the majority of missionary societies begin to cast about for material for their new year-books. An accumulation of those little treasure volumes, gathered from the four quarters of the field, lies before the writer at the moment. Past issues of *THE OPEN FORUM* give testimony to the many worth-while suggestions they contained. But from a considerable number, alas! an ecclesiastical Sherlock Holmes might readily deduce that the program committee's chief source of supplies was the scrap-book, its modus operandi was preparation for a rummage sale, and its mascot the kangaroo. It is impossible to particularize at any length in our present space; but the scribe wishes to enter her vigorous protest against

1. *Spatter-work programs*—scrappy conglomerations from here and there, focusing on nothing in particular.

2. *Rummage-sale programs*—subject matter for which has the unmistakable odor of must and mildew on it, when great, new issues are being so ably handled by all our cooperating societies, and when even our most capable ministers are making kindling of their old sermons because of their inapplicability to vastly changed conditions.

3. *Poll-parrot programs*—clippings read, leaflets read, poems read by women fully capable of facing the audience and giving it the benefit of "the emancipated eye."

4. *Kangaroo-leap programs*—landing this month on America and the next on the islands of the sea, thus losing the inestimable value of sequence and cumulative power.

5. *Desert-of-Sahara programs*—so lacking in variety and essential human interest that the bright women of the church are justified in saying the meetings are too dull to waste valuable time on.

For constructive helps, consult past issues of *THE OPEN FORUM* and write the literature departments at 2969 Vernon Ave., Chicago, and 1433 Stevens Building, 16 N. Wabash Ave., Chicago, for ready-made programs with poster illustrations.

CAN THE MELTING POT MELT?

Of all the new questions facing us in the coming fiscal year, this is perhaps the most perplexing. A business man of international reputation, President of the National Board of Fire Underwriters, says: "We can no longer question the existence of forces of destruction and disintegration, definitely organized, well financed, working industriously and insidiously to undermine everything which we have of value in our American life and utilizing their immunity to push their propaganda with utmost diligence. *It is not a situation which will automatically correct itself. It must be combatted just as definitely, just as systematically, and in a spirit of just as patriotic determination as that which urged America into the World War.*"

So large a problem can hardly be handled from one side alone, and we must godspeed every worthy effort whether from the angle of the public school effort to teach English to foreigners, the government attempt to curb such misused liberty that it has become treasonable license, or the business men's move to make every salesman, every employee, a propagandist for one-hundred-per cent Americanism. But in its final analysis, is not Dr. L. C. Barnes near the heart of the matter when he says: "There is no hope of social regeneration without personal regeneration. . . Born from above is the only key, and it is the omnipotent key to social reconstruction. . . The Spirit of the living God, manifested in Christ, begotten of men, is the only power adequate to the complete supplanting of Caesarism, Kaiserism, the rule of mechanistic force, by sway of the heavenly spirit on earth."

Static assent to this principle on the part of Christian people will be of small avail. The dynamics of the principle are absolutely essential, and they are within the reach of every reader of MISSIONS who will send to the W. A. B. H. M. S. literature department for "The Christian Americanization Poster Exhibit Program," "Christian Americanization, A Program for the Local Church," and "Teach English, A Handbook for Volunteer Workers." The first is a most dramatic and gripping program, the literary portions being alternated by exhibits of living posters in a frame seven by nine by six feet. If well advertised, it will draw a large audience for any church service and create the atmosphere in which to put into action the plans of the second leaflet, which tells in separate sections what the pastor, the men, the women, the young people and the Sunday School can do. Out of the work started under the second will surely grow a determination to use the third leaflet as individual instruction for doing the face-to-face work in the homes of our newer Americans which all our home mission

organizations are majoring. Shall we all obey our calendar command and MARCH?

* * * * *

A Saviour's hand to guide you is better than a map. It upholds while it guides.—Mrs. Charles.

Every-day Living with God. Godliness is a continual sense of the active presence of God in life and its fruits in a continual good will. That is how men like Enoch walk with God. It must be a working consciousness, or it has little value for the world.—Isaac Ogden Rankin.

NIGHT LETTER

THE WIRELESS TELL PEOPLE COMPANY

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Received at the Office of THE FIRST BAPTIST CHURCH Third Street, next City Hall Troy, N. Y.		
Troy, N. Y., December 5, 1919		

You are earnestly requested to be present at the services at the First Baptist Church, (Third Street, next City Hall) in connection with Christian Enlistment Week, December 7 to 14, 1919. At the Morning Service December 7 the Pastor will speak on 'The New World Movement' and the Ordinance of the Lord's Supper will be observed.

In the evening Mr. Robert Wooley who as Entertainer and Lecturer was with many of our Divisions in France will speak on his experiences with the 29th on the slopes of Dead Man's Hill where the Crown Prince lost 500,000 men in his mad attempt to take Verdun.

On Friday evening, December 12th the subject for Prayer and Discussion will be 'The Consecration of Life to the Lord.' There will be special singing and a very helpful service, followed by a Bible Study by Miss Boynton of the Y. W. C. A.

Sunday, December 14th will be marked in the morning by an address by the earnest Rev. J. C. Killian of Philadelphia formerly in charge of one of our Chapel Cars and a definite appeal for re-enlistment in the Master's service will be made. This should be a time of great moment in our life as a Church.

At the Evening Service the Ordinance of Baptism will be administered and the Pastor will speak on "Our Obligation to the Present Age."

Will you not help make Enlistment Week a great success along the lines of quickening our whole life as a Church and as individuals? Tell your friends about it Give it your cordial support. Be present with your entire family. Remember the first call is for Sunday A. M., December 7 at 10.30 o'clock.

Yours for Kingdom Victory,
THOMAS H. SPRAGUE.

THIS FAC-SIMILE OF A MESSAGE FROM PASTOR SPRAGUE TO HIS PEOPLE ILLUSTRATES ONE OF THE INGENUOUS METHODS OF ATTRACTING ATTENTION TO CHRISTIAN ENLISTMENT WEEK. GOOD IDEA TO IMITATE

Books You Will Want to Read
REVIEWS BY MRS. MONTGOMERY

Every patriotic American ought to be wide-awake to the peril of Mormonism, one of the most insidious enemies to the dearest traditions of American life, civil liberty, and the purity of the home. In Mr. La Rue's book, *The Foundations of Mormonism* (Revell, \$1.25), are brought together the original documents on which the amazing claims of the Mormon hierarchy are based. "It is hard to see how a Mormon with ordinary intellectual honesty can read these pages and still remain a Mormon," says Bruce Kinney.

A book received from the Macmillan Company too late to be mentioned in time for the holidays was *A Wonderful Night* (\$1.25), by J. H. Snowden. It is a good book to keep in mind for next Christmas, a reverent, beautiful telling over of the events of the greatest night in all history, the night when Christ was born.

It is to be hoped that the new *Life of Roger Williams*, by A. B. Strickland, recently issued by the Judson Press, is only the first of a long series that the Publication Society is about to publish. Nothing could do more to stiffen denominational morale. We are custodians of great principles, inheritors of a glorious past; the only trouble is that so few Baptists are instructed either in regard to their principles or their past. From this comes flabbiness, smallness of vision, and poverty of soul.

The testimony of Rabbi Abram Simon will probably come as a shock to multitudes of Baptists in good and regular standing. Doctor Strickland quotes from his tribute as follows:

"Even as the tombstone of Sir Christopher Wren, the builder of Saint Paul's Cathedral, intones the larger praise when it says, 'If you would see his monument, look around you,' so would we point to the great principles of equal and religious freedom, written into the Constitution of forty-eight states, and engraven on the minds of ninety millions of people in our country and making their moral and civic influence felt all over the civilized globe, as worthy tributes to the genius of Roger Williams."

The volume is rich in illustrations of original documents, treaties, historical sites. The "living experiment" begun by the little group of persecuted Baptists in the wilderness of Rhode Island is shown in its relation to the spread of freedom of thought and liberty of conscience throughout the world. The character of one of America's greatest men stands living before the reader.

The book is a tract for the times. Out of it ministers may get material for sermons which will fit their congrega-

An Opportunity for Christian Builders

The American Baptist Foreign Mission Society is **in urgent need of five men** to superintend the construction of mission buildings upon its fields in China, Burma and Africa. ❁ ❁ ❁

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tions for better citizenship in these troublous days. The book ought to be circulated among men's clubs and Bible classes. (The Judson Press, \$1.00.)

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WITH THE NEW BOOKS

The Stewardship of Life, by F. A. Agar, is a little book of 107 pages, packed with matter of convincing interest. Dr. Agar has a peculiar faculty of putting things, and the human interest element is never left out of account in what he has to say. We regret that we did not receive this study of Stewardship in time to include quotations from it in the Special Number on Prayer and Stewardship. It is not too late, however, to advise our readers to get this fresh and effective presentation of Ownership, Possessor and Possession, The Steward, and A Planned Life. From this last chapter we hope to make some extracts that will show the quality of the whole book. (Fleming H. Revell Co.)

A Lawyer's Study of the Bible, by Everett P. Wheeler, a leading lawyer of New York and an eminent student of American affairs, is a revelation of what the Bible can be to a professional or business man who will make it "the man of his counsel" and the light to his path. The book is in many respects remarkable. We wish it might be studied by many of the Men's Bible Classes. Its approach to the Bible is that of a lawyer, and he advocates applying the same principles of interpretation that wise jurists have laid down for the study and interpretation of the Constitution and statutes. The chapters treat of Rules for the Study of the Bible, Truth, The Presence of God in the Soul of Man, Prayer, Miracles, Fatalism, and the Individual, Socialism, Social Settlements, The Christian Church as a Factor in Social Progress, Formalism, War, Justice and Mercy, Judicial Proceedings, Labor, Capital and Strikes, and Immortality. This indicates the broad scope of thought. The author says the experience of a long and busy life has led to the conclusion that the principles of action taught in the Bible are wise, are the true foundations for right living and the promotion of social reforms. It seems to him also that most of the errors into which religious people have fallen from age to age have been occasioned by a partial and inadequate study of the Bible; hence it is of great importance to know and follow the rules which should guide us in the interpretation of the Scriptures. We commend the volume earnestly both to ministers and laymen. It has a grip in it that should give many a man a new hold on faith and a deepened interest in the wonderful Word. (Fleming H. Revell Co.; 229 pp., with index; \$1.50 net.)

Korea's Fight for Freedom, by F. A. McKenzie, is a book that throws light upon a subject that needs it. Doubtless most of our readers share in our feeling that we do not know all the facts about the Koreans or the Japanese con-

quest and rule. The stories have been many and varied according to the sources. It is impossible to read this narrative without feeling that the author is a friend both to the Koreans and to the Japanese, and has the true interests of both peoples at heart. As he says, he has been abused and vilified by the Japanese press for his exposure of facts in regard to Korea, but he recognizes the fact that the military party in Japan must be separated from the great mass of the Japanese people, and that it would be most unjust to suppose that what has been done in Korea by the military party in power is approved by the Japanese people as a whole. He exonerates the missionaries from blame for the recent troubles, saying that they did not know of the plans which were carefully kept from them by the native Christians. The story of a remorseless and at times shameless tyranny over a helpless people is a painful one, but the world ought to know it. The best Japanese must be helped to rescue their country from the militarists who place the nation in such an unfortunate light before the world, and afford the enemies of Japan the opportunities they desire to attack and blacken her character. (Fleming H. Revell Co., New York. \$2 net.)

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LIFE ANNUITIES

General Rules for the Conduct of Annuity Business Adopted February 17 and April 15, 1919

BASIS OF ISSUING ANNUITY CONTRACTS.

Annuity Contracts will be issued only in return for

1. Cash; or for
2. Bonds at their market value—except that U. S. Government bonds may be accepted at par—the market value to be determined by quotations in financial journals of a recognized standing or by special report of a bond and stock broker of reputable standing; or
3. Mortgages of such character as would be accepted for permanent investment by the Finance Committees of the respective Boards.

ANNUITY RATES.

1. The rate at which an annuity contract will be issued is determined by the age of the annuitant in accordance with the printed schedule of annuity rates. (This schedule will be sent on request to any person interested.)
2. There will be no change in the rate on an annuity contract during the life of that contract.

ANNUITY PAYMENTS.

1. Annuity payments will be made annually or semiannually only.

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It will be the policy of the societies issuing annuity contracts not to enter into any agreement that any part of the principal shall be returned.

ACCEPTANCE OF PROPERTY UNDER TRUST AGREEMENT.

Other property, including stocks and real estate, which is satisfactory to the Finance Committee of the Board concerned, may be accepted under a trust agreement to pay the donor or donors thereof the actual net income on such property, when and as paid, with the understanding that the Society shall have the right, after due conference with the donor or donors, to sell such property, and that when such property is sold the Society will issue a single or a survivorship annuity contract for the net proceeds received from the sale of such property at the rate of income paid to annuitants at the age of the donor or donors of such property at the time when the sale of the property has been effected.

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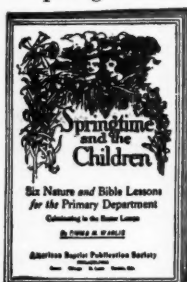
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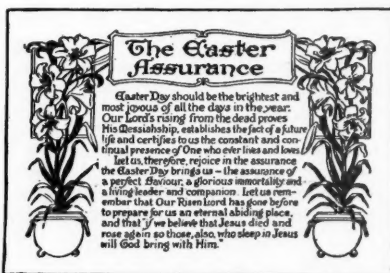
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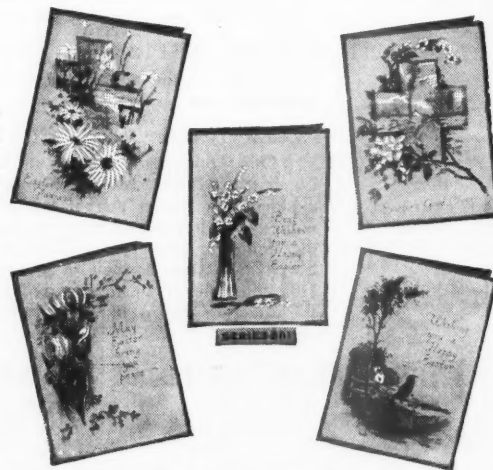
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